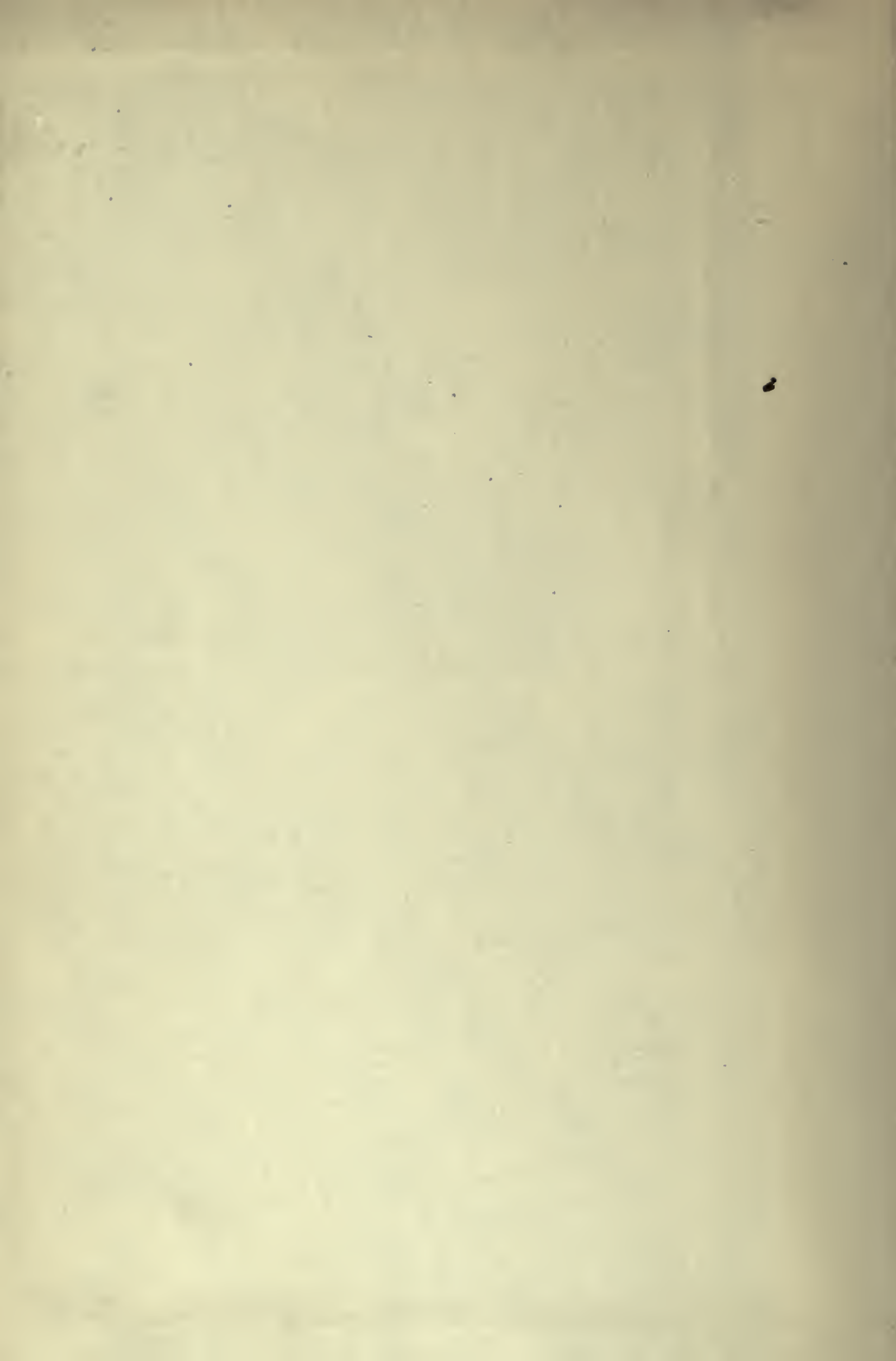


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# THE BIBLICAL WORLD

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JULY 1913

NUMBER I

## SPIRITUALIZING DEMOCRACY

July is the month of patriotism and revolutions. Poor indeed is the country that does not have some national holiday to celebrate in this month of heat and vigor. Around the world we can hear the succession of speeches in praise of the aggressive and democratic qualities which have made our modern world.

Do not such celebrations make an appeal to the church of Jesus Christ? It is true we want the church and state separate, but it is equally true that we want Christianity and democracy united. For one can aid the other. The democratic spirit can make the church less the representative of inherited privilege, and Christianity can spiritualize democracy.

It is this possibility that most particularly concerns the religious man as he looks out upon society. In the case of both individuals and nations life is something more than living. And religion stands for life rather than mere living.



Is it altogether clear that democracy, to judge by its champions, has the same interest? On all sides we hear the praise of economics. Wherever a social theorist gets a hearing, whether it be a Marxian socialist, a philosopher of history, or a university professor, we are pretty apt to get progress reduced to the search for material goods. "Man shall not live by bread alone," we used to be told, but radical democracy with its philosophy of labor has changed all of that. That is the only thing by which we do live. Ideals, we are told, do not fill hungry bellies.

It is not at all strange that the man that seeks to equalize economic privileges as well as political rights should overlook the things which are apparently remote from hours of labor, wages, and the socializing of capital—God and love and spiritual goods.



Over against this materializing of human life religion ought to stand unequivocally and uncompromisingly. If the church will not take such a stand, then let us leave the church. A religion is more valuable than an institution. If religious organizations compromise with the absolute ideals of Jesus because they need money, buildings, and land, let us remember that the Master has promised one hundred fold to those who dare sacrifice material good for spiritual.

But we cannot believe that such drastic measures will ever be generally needed. The church can be the haven of spiritual idealism if only it will seek first the Kingdom of God. And if the church becomes the center of spiritual transformation, democracy is bound to grow spiritual. And if democracy be lifted above material goods it will glorify civilization. For democracy is making tomorrow.



A man does not need to be rich in order to have God; or comfortable in order to have the peace that passeth understanding. Indeed, many a man feels his creature comforts the greatest enemy his soul must face. Out from the storm and stress of social struggle we cry for something better than charity organizations, new sewers, and anti-tuberculosis societies. Our spiritual natures cry out for the bread of life rather than for pure food labels. That spirit whereby we cry "Brothers", will not be content with the minimum wage, but only with the new realization of the sense of divine sonship.

A democracy that seeks merely economic goods may develop economic justice. Let us pray that it will, and if need be let us have our revolutions to make sure that it shall. But even when economic justice is reached, there will still be left the need of the human spirit. In its triumphant march democracy must not grow cruel and commercial, regardless of love and the individual, forgetful of God and contemptuous of immortality. Such a democracy with all its economic justice would be a curse.

For what shall it profit democracy if it gain the whole world and lose its own self?



# THE MEANING OF EVIL

## I. THE LIMITATION OF EVIL

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Under the name of "evil" we face the greatest problem in the universe. It underlies all the philosophies and theologies like a vast ledge on which human thought forever breaks. It is inextricably involved, whether helpfully or adversely, with our idea of God and therefore with every historic form of religion. But it is not a matter of mere abstract speculation. No problem is so closely practical. It touches the conduct of life at every point. What will you do about the innumerable forms of evil? How will you approach it or handle it? You cannot answer these concrete questions offhand and without any idea of the nature of evil. It makes the most tremendous difference in your attitude, your temper, your purpose, and therefore with the use of your power and your skill in grappling with each particular issue in which evil presents itself, whether you seem in its presence to be baffled by infinite and more or less hopeless confusion and darkness, or, on the other hand, you hold such a thought of it as enables you to control and overcome it, and even to take it over into the unity of a grand universe life.

In what I venture now to offer, I shall not try to make out an argument or demonstration, but simply to tell how and in what light the vast subject has come with increasing satisfaction to appear to me. Since the beginning of

my thinking life it has always occupied my attention, and all the more by reason of a morbid and apprehensive vein in my own nature which has constantly urged the "seamy side" of things, and, consequently, the dark aspect of the world upon my thought. At the same time the duty and the ideal of intellectual integrity have come with their unfailing command, that a man had better die than evade the facts of life, or soothe himself with smooth and pleasing falsehoods, or claim to know more than the light reveals.

Please note in passing that we have an advantage, in one respect at least, over students and thinkers of any earlier time, through the more familiar use of the thought of evolution, or, in other words, a universe in process of growth. We have not indeed, I suspect, yet entered into the full fruitfulness of this idea, or fairly taken up its practical implications. At the same time, it is becoming obvious that the idea of evolution itself requires a religious interpretation and a spiritual philosophy, or else it falls back presently into a mere succession of meaningless and bewildering processes of an infinite ebb and flow.

Let us agree now as to the great range of facts that constitute the world of "evil." Even the people who hold a theory of illusion, and deny that evil exists, as, for instance, the Christian Scientists, cannot rule out, try as hard

as they may, the discomfort, pain, sorrow, fear, disappointment, that attend the appearance, or "illusion," of evil. Call it only "mortal mind," and there it is, just the same as before, so far as the conduct of life is concerned. It calls for healers, not to say dentists and surgeons, and translates itself daily into the visage of death. It wrecks trains and burns and maims people. It has its colossal tables of statistics of the happenings in the mines and factories. It wakes the whole world with its wireless messages of icebergs and wrecked ships. It devastates men's harvest fields with floods, and roughly shakes cities from their foundations. Let anyone who can, persuade himself that such things are unreal, or demand no tribute of awe or sympathy. Let him wait then till his own time comes, and the shaft is driven home to his heart. We will not be so mean as to envy the man who sees nothing to grieve and sorrow for in this "vast stunning tide of human care and crime."

The history of the world has been called the "Martyrdom of Man." This obvious side of life has impressed some minds so overwhelmingly that they have made out a case for sheer pessimism. Mass together the sufferings and cruelties of the savage state, holding sway through unknown ages; add in the long tragedies of slavery and ceaseless war; add the grim records of religious persecution; call the rolls of the torture chambers and the inquisition; visit the famous museum in the Nuremburg Tower, the dungeon of Chillon, or the Mammertine Prison; read the story of our own English criminal law, with its awful punishments; find what kinds of age-long op-

pression led up to the French Revolution; take up the tales of Livingstone and Stanley about the Dark Continent; catch the story behind Turner's weird painting of the "Slave Ship"; go any night where the most degraded people congregate, as, for instance, in a Salvation Army shelter in London; go behind the gates any day into prisons, hospitals, insane asylums; read the current news in the big dailies; and bare your head in awe as you must at the thought of what the vast procession of marching men, women, and children, the innocent and the guilty alike, have gone through and are still facing.

I do not wonder that men have set up the thought of evil powers, or a deity of hate; or again of a perennial warfare between the realm of order and goodness, and the incorrigible brute stuff—the realm of matter, or chaos, or darkness, or even a "lost world," meeting its ordeal of punishment. At the first showing evil seems as real as good. If one is an entity, why not the other?

I do not therefore propose to minimize or make light of evil. But I wish boldly to set forth certain considerations, arising from the frank observation of the facts of life, each of which is significant, and the total combined resultant of which is always to my mind most impressive and heartening.

1. In the first place, while we are wont to see evil, pain, crime, massed as if by itself, it never really presents itself that way. It is like the bad weather, but the storm ceases and the weather changes to good. Within the hospital there is no unintermittent suffering, but much rest and comfort. In war times, men do not fight every day,



and there are peaceful valleys where no armed bands intrude. When there was famine in Syria, there was plenty over in Egypt. I have watched and questioned sufferers. I am convinced that it is a rare case where the sufferer does not get something out of life.

What we call sin, or moral evil, also is never so massed as people often think. Upon the lowest level, as among savages, it has not even yet disclosed itself as sin and does not do the same harm that it would do to more civilized people. We always hear of "honor among thieves," and the common humanity continually flashes out among those who are called criminals. An excellent teacher says: "I do not know that I ever met a really bad boy."

2. It is impressive also that after any particular form of evil has passed, little or no permanent harm has been done. The city has been burned, but a new and better city springs up. Judas betrays his master and Benedict Arnold goes over to the enemy, yet treason presently becomes more loathsome and the faithful host more mighty.

The fact is, as there is a certain insensitiveness whereby nature provides against useless suffering among creatures which are passing through the saurian state, so in the moral realm what the sensitive conscience calls awful vice is more correctly unawakened animalism.

Thus, there is truth in Jesus' refrain over the hypocrites and others, "Verily, I say unto you they have their reward." Hypocrisy is childish business and it cannot last, but while it lasts the hypocrites find crude satisfaction in it. So with all man's childish efforts: they are experiments, doomed to come to naught

in view of new and imperative demands. But they are a mode of expression of life, and hence, on the level where they belong, they bring a fleeting pleasure, like that of the swine. Would you have it otherwise, and reserve all satisfactions for the mature and virtuous?

3. This leads us on to say, next, that we must always make the allowance that belongs to the estimate of the spectator, as distinguished from the actor, the doer, or the sufferer. I suspect that we are actually more tempted to "curse God and die" in the case of another, whose sufferings we witness, than in our own case. We know how subtly the imagination of the beholder, looking on in cold blood, operates to exaggerate the peril of the man on the yard-arm, or the pain of the victim of an accident. But we have reason to believe from medical authority, and our own experience also, that the most severe wounds and blows from which the sensitive mind draws back with horror often cost no pain. We may be certain that the suffering of animals, for instance of the fox in the chase or at the death, are largely taken up into a delirium of excitement, which in the event of the escape of the hunted creature may pass over into a reaction of pleasure. Under powerful excitement "the joy of battle" is doubtless real for men and beasts.

4. Moreover, there is an element of pleasurable risk that doubtless helps to give life intensity and significance. From childhood upward we delight more or less to take our chances in playing near the edge of peril. Every sport carries this element with it. Every business has a speculative side. Gambling is only the vice that arises out of

the misuse of what exists in nature itself. We would not vote this element out of life. We only seek to reduce it within limits, knowing life would be tame without it. In fact the whole course of creation, from the star-dust to the latest situation in American politics, has a dramatic aspect. New scenes appear; things unexpected happen; humor is in it as well as terror. It would be dreadful, if the drama were not, at every turn, tinged with a solemn significance, with thought and humanity and hope and love, "purifying the soul," as one of the old writers says.

We all choose, I say, to have it so, but some would seem to like to cut it down to the scale of the kindergarten. They would not have more than pin-pricks of suffering; they would like to avoid death; they would like to stop disobedience before it took rank as sin. Would they also like to cut down the mountains, and shut away planetary distances, and make of God a genial figure in a parish parlor?

5. Again, evil is always self-limiting. Here is another aspect of its likeness to bad weather. Clouds and storms pass; it is only the light that goes on shining. Thus, pain is like a cry or warning to do something curative; whereas if disease continues, it brings its own end. Death is itself an incident and a moment. Sin likewise tends to kill itself, or even to challenge the deeper forces of moral health to work its cure. The more the evil masses itself, the more it calls out reserve powers to counteract it. Either the ten righteous men come to the front, or else the city plunges to destruction, leaving its pathetic record of warning for future cities. Even vice and drunken-

ness, so far from being self-perpetuating, tend to run out. There is evidently nothing of the infinite about evil in any of its forms.

We mark a distinction here, whenever evil is ranged up against what we call good. The nearer evil is to its fulfillment, like the slave power in American history, the closer it draws to its end. The nearer a good thing is to its perfection, and the closer it thus approaches its norm, the more abiding life it has. All the good customs of civilization come to stay. We may say quite absolutely that we find no evil entity, or enduring principle of evil. The laws of nature, its order, the norms, or ideals, the mathematical *principia*, the underlying forces, are not evil. Hate is not infinite as love is. Even in the primeval chaos we cannot get away from thinking of something like the spirit of God, that is, order, moving "on the face of the waters." It is only God, that is, infinite goodness, that we can conceive as eternal.

6. Things evil generally present themselves, as evil only in relation to a standard of good. This is to say that they are not outside of the universe, as alien to it, but they fall within the order. Their evil is only one aspect of them. Thus the weeds in our garden are not evil at all till they get in our way. Somewhere else they were pretty flowers, or masses of color on the prairie. Even in the case of the insect pests we constitute them as evil by colliding with them on their happy hunting-grounds, as with other wild creatures, or as we make the fiber of a plank evil when we scrape our flesh against it, or make our machinery evil when we mishandle it.



The sea is evil or good as we use it; the wind is evil or good.

Pain also is evil only in a relative sense. What if it stirs me to go to my dentist and have permanent relief? What if my sympathy with my sick neighbor, allied to your sympathy with other sick folk, provokes us all at last to wage successful war on tuberculosis?

Here is the young child, ignorant, illiterate, wilful, and selfish. Will you call his ignorance or his passion evil? Only in reference to a standard, which you set up for him to grow to. There is no sin in his passion, wherein he merely shows himself a lively young animal. The sin appears later, if he continues lawless and passionate and ignorant, when you look for maturing character. Even so it is only relative evil. You have certain standards of household order, comfort, quiet, obedience, self-control, manliness, civilization. The good standards constitute the evil in the things or the people who do not reach the standards. Indeed the appearance of the evil is really a sort of tribute to the good. In other words, evil marks the shadow-land of ignorance, or brutishness, where light, while just appearing, has not yet come in. You can only quarrel with it, in case you think you would like a world "ready made," or a grown man who has never had to be a baby.

7. A good deal of evil is seen to be a form of change, that is, of growth. You want your ease and comfort; you want not to be disturbed in your

habits, your business, your politics, your religion, your philosophy. Your ideal is to live in the old house like your grandfather. For the time at least any kind of renovation, if only the putting-in of a new furnace, is a trial. What if the Master of life has a different standard for the success of a man from his desire to be let alone? What if it is best for him to "strive and climb"?

8. There is a truth, though not the whole truth, in what the Christian Scientists say. They say evil is in the "mortal mind" of the sufferer. This translates into the fact that a large part of the suffering of the human world, from which the animals as animals are mostly exempt, exists in apprehension only. I frankly call it suffering, however. But those who are peculiarly subject to it are the leisurely, idle, and sophisticated class, who have least to do in the real stress and strain of life. Their case is therefore akin to that of the spectator of others' sufferings, which they exaggerate by thinking about them. Let them get closer down to work and life, and, like soldiers in action, they will drop their apprehensions about the morrow under the normal weight of the burdens of the day. Apprehension itself is the symptom of an abnormal state of mind, and therefore a kind of warning pain, stirring people to more useful, nobler, and less selfish kinds of life. Besides, everyone who thinks, soon learns that the things apprehended are least likely to arrive.<sup>1</sup>

9. Again, from nearly all evil today we have well-nigh eliminated the idea of

<sup>1</sup> There is a good story of a physician to whom a man came with the complaint that he could not bear to see a carving knife for fear that he should kill himself. The doctor sent him away with the remark that as long as he was afraid of the carving knife, there was no danger that he would do violence with it.

a personal, malign, or demoniacal agency seeking to hurt us, or needing to be propitiated. The killing of the devil is one of the most enormous gains which mankind has ever made.

10. We are bound to agree that a great part of human suffering arises from the side of our sympathies. We bear the load of our own sufferings, and those of our children even more acutely; we suffer with our friends; we bear the pain and sorrow of oppressed peoples whom we have never seen, and who may even be smiling, while at the moment we grieve for them. We cheerfully vote to have it so. We had rather bear some extra pain that does not belong to us, than to be free of this pain at the expense of our sympathy. Here is a very startling fact to which we shall have occasion to revert later in another connection.

11. Mankind is learning rapidly a wonderful lesson in the annexation of vast areas of supposed evil to its territory of gain and utility. First, we have driven out the evil spirits, or found there was none, and then we have advanced to possess the land. Thus the primitive forests, the mountain tops, the deserts, the frozen North, the untraversed seas, the overflowing rivers, the planetary spaces with their recurring comets—all seemed once haunted places enshrined in mystery, the abode of calamity and

death. The winds, the summer heat, the winter cold, the thunder and the lightning stroke, the earthquake and the lava flow, were chosen means for vengeful powers to punish men's sins. As the coming of the dawn makes a new and wider horizon, so the incoming of the new learning has taken over whole domains from darkness to light and given mankind mastership over the forces that we once thought the gods alone wielded. Let man forever be modest, as still shrouded in vast mysteries. Yet nothing is so true as to say of him that he now inherits the earth, and can never again be as a slave, a prisoner, or an enemy.

This is true in detail as well as on the grand scale. We are turning to new uses, and annexing to the realm of order, all sorts of things, once noxious, or mere "dirt" and waste. Great corporations are making dividends out of by-products, as with petroleum or cotton seed, or the off-scourings of the slaughterhouses. We are translating the pollution of the sewage of great cities into new fertility. And all this, again, is a kind of parable of higher transformations that we are learning to make, as we boldly assail the territory of evil, and ask the most searching questions about the possible uses of its tenantry and belongings.



# IS SCHOLARSHIP HOSTILE TO RELIGION?

GERALD BIRNEY SMITH

Associate Professor of Systematic Theology, University of Chicago

Author of "Social Idealism and The Changing Theology"

*At this time of year thousands of young men and women as well as thousands of parents are thinking about college. The problems which these future students face are not quite the same which, for the moment, concern their parents, for fathers and mothers are anxious that their children shall come out of college with stronger moral purposes and higher ideals, with deepened faith and truer loyalty to God than were theirs before they entered. Are these young lives to be injured religiously by coming into contact with scholarship? Professor Smith's discussion should go far to reassure those who look upon our colleges as hotbeds of religious doubt.*

There is a widespread feeling among devout evangelical Christians that modern scholarship is somehow dangerous to religious faith. Many a boy or girl today is warned by parent and by pastor against the "skeptical" influences of a college course. The critical investigations which are undertaken by modern scholars are by many earnest men believed to undermine the Christian faith. It is, of course, true that in many cases the wider vision which comes with a college education is not carried over into the realm of religious faith. If one's religious ideals do not enlarge as one's conceptions of reality grow, one's education is sure to outgrow the limits of a simpler faith. Moreover, modern scientific investigation makes it inevitable that there shall be sharp questioning of some of the doctrines which have been supposed to be inalienable to religion. That religious shipwreck has been the fate of a significant number of college graduates is a fact which cannot be denied. But such shipwreck is often chargeable to

neglect of religious culture rather than to the results of scholarship. Still, when all has been said, it cannot be denied that honesty on a student's part may compel the modification or even the abandonment of beliefs which he has considered indispensable to religious faith.

There is, however, another side to the question. If scholarship is compelling modifications of certain doctrines, it is also true that scholarship is making its positive contribution toward a better understanding of the nature of religion and is thus making possible a scientific justification of religious faith. It is well to recognize this aspect of the matter.

## **Scholarship Has Removed a False Dilemma**

A century ago the incompatibility between traditional beliefs and rational science seemed to be so great that it was common for college students to withdraw entirely from professed Christian allegiance. Today, however, it is no

longer necessary for one to choose between intellectual honesty and adherence to organized Christianity. In a recent historical survey of Protestant thought before Kant, Professor McGiffert sums up the religious crisis of a little over a century ago in these significant words:

Mediaevalism or irreligion, this was the alternative offered by consistent Evangelicals and accepted by consistent rationalists. It is still the alternative offered and accepted by many of both schools. But in the meantime it has ceased to be the only alternative, for toward the close of the eighteenth century new influences began to be felt which have completely changed the religious situation. New conceptions of religion have emerged and have resulted in forms of Christianity congenial to the temper and discoveries of the modern age, so that it has become possible for a man to be fully in sympathy with the modern spirit and yet remain a Christian.<sup>1</sup>

Both the advocates of Christianity and their opponents in the eighteenth century were thinking of religion in abstract terms without any adequate examination of the historical facts. David Hume is usually considered by theologians as the terrible skeptic who denied the essential truths of Christianity. This is true. But what is often overlooked is the fact that his criticism was just as destructive of the so-called "natural theology" which was in vogue among cultured men who had abandoned Christianity. For it was easy to show that historic religion did not correspond to the rationalistic type any more than to the formal theological type.

The new epoch in our understanding of the nature of religion may be said to have come with the end of the eighteenth

century. At that time Herder in Germany showed that religions have a historical growth and development like other human institutions. Schleiermacher just at the turn of the century published his famous *Discourses on Religion*, in which he called attention to two important facts—that religion is rooted in our feeling of dependence upon the mysterious power which creates and sustains us; and that religion is more truly expressed in practical worship than in abstract doctrines. Following the lead of these men, scholars of the nineteenth century have collected an immense amount of data concerning religion as it actually exists in various parts of the world and at various epochs of history. The consequence is that we are able today, as men a century ago were not, to tell what religion actually is.

This study of religion in the concrete removes the dilemma which seemed to confront thinking men a century ago. We know today that there is no one exclusive form of religion. Instead, we have the most astonishing variety of belief and practice. A man may find himself out of sympathy with a certain form of religion and yet be quite in harmony with a different type. The inability to accept the faith of one's father does not necessarily mean that one is less religious than one's father. One may simply be expressing his religion in a different way. Even the faith of one's father is likely to change during his lifetime. The theologies which are being written today in Christendom are very different from those which were being written even twenty-five years ago.

<sup>1</sup> *Protestant Thought before Kant*, p. 254 (New York: Scribner, 1911).



### What Does Scholarship Say about Religion?

1. A knowledge of the facts compels us to recognize that religion is, and always has been, a positive and fruitful element in civilization. Religion seems to be as universal and as highly valued as any other form of human aspiration and achievement. As the spade uncovers the remains of cities of the distant past, what tremendous evidence we obtain as to the interrelation between religion and all the affairs of the life of man! And though unnumbered well-developed forms of religion have perished, yet mankind persists in being religious, creating, when necessary, new forms more appropriate to the changing conditions of men. Can you understand the literature or the art of any people without an appreciation of its religion? Indeed, some of the noblest literatures of the world were born in times when a new form of religion was struggling for the means of expression by which it could conquer the minds and hearts of men. This marvelous power of the *religious life* to survive even when the *forms* of religion come to be discredited is a *fact* which every intelligent man must recognize. If therefore, we see signs of the disintegration of the theology of our fathers, we know that the passing of the older *form* of religion is one of the familiar facts of history. It does not by any means signify the passing of religion itself. There is deep in the constitution of man an insatiable longing for satisfactions which can be supplied only by religion. The scholar then, does not expect that religion will vanish. His only question is as to the form which religion will take in the future.

2. A second fact which the historical study of religion establishes is its adaptability to the changing needs of humanity. If religion were rigidly fixed in form, one might well doubt whether it would survive in a world of change. Perhaps nothing causes more useless perplexity to the college student than the idea which he often entertains that religion is an unchangeable body of doctrine. It is, indeed, one of the evidences of the preciousness of religion that after it is organized, the institutions in which it embodies its activities attempt to conserve it unchanged. The authority of divine origin is invoked upon creeds and rituals and sacraments in the endeavor to keep this precious content of religion from disintegration. But how vain such attempts are may be seen in the history of any religion. For example, the theologian Auguste Sabatier, by simply citing facts in the history of Catholicism, showed clearly that while the church claimed all the time to represent final and unchangeable truth, the content of Catholic Christianity has actually been varied to meet the varying exigencies of human development. If, following the spirit of conservation, a church succeeds in exercising too rigid an authority, religion bursts traditional bonds in such a revolution as that due to Luther or to the Wesleys. So close does religion lie to the deepest needs of man that it will not endure any separation due to artificiality in creed or practice. We must beware lest we be deceived by names. Some men have been wrongly called atheists simply because they did not conform to the traditional creed. Socrates seems to us to be genuinely religious in spirit; but he was con-

demned to death on the charge of irreligion. Emerson has sometimes been declared to be an enemy of true faith. But no one can read his essays without feeling the intense power of his religious convictions. Even those religious rites which seem to us strange and artificial can be traced in origin to certain practical efforts on the part of men to further the higher interests of life. Religion is supremely practical, and thus finds expression in ways suited to the exigencies of human experience.

3. A third conclusion drawn from a knowledge of the facts is that religion is not an intellectual abstraction, nor a universal philosophy. As a matter of fact, the only religion which really exists is to be found in the religious experience of concrete persons. The failure to recognize this fact is the besetting error of rationalism and traditionalism alike. Just as there is no such thing as friendship except in the loyalty of actual men toward each other, so there is no religion except that which exists in the life of individual men. This explains why so many of the religions of the past have perished. It was simply because there ceased to be any living men and women who solved the problems of their life by the use of certain particular religious doctrines and rituals. The religion of the ancient Egyptians stands before us recorded and described in thousands of inscriptions. But it is a dead religion because there are no longer living men who think and act in terms of its provisions. In our own day we frequently see the retention on paper of certain traditional elements of religion which nobody actually adopts and uses. The real religion of an age is to be found

in the living convictions of men and women, not in the technical documents which have been preserved. Sometimes the forms which have attained currency are so ill suited to the needs of men that real religion invents means of expression outside the churches. For example, in the seventeenth century in Germany, the state religion had become so formal and abstract that it evoked no real enthusiasm on the part of men. Spener the father of pietism, assembled little groups of laymen in his house for the purpose of engaging in prayer and the devotional study of the Bible. The *real* religion of those men was to be found in those informal gatherings rather than in the services of the established church. So, again, the formal state religion in England at the time of the Wesleys was losing its power. But the irrepressible needs of religious life found expression apart from customary and traditional channels. The result was the Methodist revival. In our land, where there is no state church, we have astonishingly varied forms of activity on the part of men who are genuinely religious, but who do not find in the older institutions of religion a satisfactory form of expression. So imperative is the religious impulse that men are constantly starting new sects or even new religions. Scholarly insight should help us to recognize genuine religion even when it appears in unconventional forms. We should always have primary regard to the concrete life of religious men rather than to any specific formulation.

### What Is Religion?

What is it, then, that makes a man religious? It is evident from the facts



which have been cited that some current definitions are not adequate. You cannot determine whether a man is religious or not by asking whether he has been baptized, or whether he believes in the doctrine of the Trinity, or whether he believes the Bible from cover to cover. There are plenty of people who could give a positive answer in these cases, but who would not therefore be religious. And there are also many people who would be excluded by such a standard who are genuinely religious in spirit. I think one cannot read the writings of Huxley, for example, without feeling that his was a genuinely religious soul, but that he had not discovered any adequate means by which to develop and express personal religion.

Now amid all the variety of forms are there certain traits which scientific study establishes as essentially religious? I believe that there are; and I should like to mention three which seem to me to be fundamental.

1. One essential element of religion is reverence in the presence of the mystery which surrounds our life. Worship is the natural expression of this reverence. If we trace the rites and ceremonies of religion to their source, we find that they are means of arousing in those who participate a heightened emotion and a definite sense of certain mysteries of life. To illustrate from a common occurrence today: a marriage ceremony performed in a church with religious formulae is vastly more impressive than a mere civil ceremony which simply fulfils the legal demands. The mystery underlying marriage, that old, old marvel, perpetually new, of the transformation

of life because two persons of opposite sex have discovered in their mutual acquaintance hitherto unsuspected enrichment of life, naturally and rightly finds expression in religious formulation. The reverence for this mysterious experience which seeks utterance in religious faith is a constant rebuke to the irreverent and demoralizing conceptions of sex relations which work so much human woe. So, too, the thrill of patriotism, bringing with it the discovery of a strange intoxicating sense of enlargement of life, naturally finds expression in religious form.

It is this spirit of reverence which raises man above the animals. To be able to see something more than occasions for the satisfaction of physical needs in the universe is indispensable to the higher life which we prize. To discover that the unknown mystery which surrounds us holds in store unsuspected values is a common experience. One has only to read such a book as Professor James's *Varieties of Religious Experience* to see how impoverished is the life of a man who has not cultivated the spirit of reverent imagination. If it be true in the little world of college life that one misses the best of it all if he sees nothing but the books and the course of study, if he fails to identify himself with that invisible reality which we call "university spirit," if he finds no satisfaction in the symbolic pageantry of athletic mass-meetings or no inspiration in singing college songs with his companions, is it not more significantly true that one who fails to discern the hidden poetry of the larger world is really missing the best of life? Now religion, in one form or another, interprets the



moving forces in the universe in terms which evoke our worship, and thus leads us to that attitude which is essential to initiation into the highest values of life. Religion is as intolerant of the short-sightedness which takes account of merely physical forces as is the loyal college man of the individual who finds nothing in the university except the physical equipment. Just as college spirit makes the university a living social organism, so religion makes of the universe in which we live a realm where the spiritual aspirations of man have primary rights. The attitude of reverence, of confidence in the genuineness of these higher experiences, of belief that the universe is so ordered that man's best aspirations are justified—this is one element in religion.

2. A second element in religion is its reinforcement of man's ideals by interpreting them in relation to the larger sanctions of the divine will. To the student of history, nothing is more amazing than the pathway by which man has gradually climbed from primitive animal habits to his present achievements. Bit by bit, men have ceased to be guided by animal instinct, and have created certain moral standards by which the level of life is kept high. Think of the centuries of achievement which have made possible our own moral ideals. Yet after all the centuries of striving, how easily we relapse into barbarism if the routine of life is broken. Now religion, as Professor James has so plainly shown,<sup>1</sup> is a potent means for keeping humanity true to its never-ending task of introducing higher moral control into our social life. The utili-

tarian formula that honesty is the best policy will always fail when the individual sees the chance to make more money by dishonesty. It needs something more than prudent calculation to keep most of us from frequent violation of moral standards. The great religions of the world have been concerned to reinforce these upward strivings of man. In particular, Christianity has so identified itself with morality that worship of the God of Christian faith is inconceivable unless it involves the spirit of moral sincerity. To believe that something more than personal convenience is at stake in the deciding of moral questions, to feel that loyalty to what is right brings one somehow into deeper relations to the power which makes for righteousness in the universe, to be convinced that God cares whether I am true to the best or not—this is one aspect of religion. And it would seem that morality can successfully preserve its honor and its authority over men only when interpreted in some such profound way.

3. The third element of religion is its practical capacity to create means by which reverence and idealism are wrought into experience. Life may be viewed as a great experiment in which we are feeling out into the unknown envolving mystery, attempting to find the ways in which we may establish a vital connection with the forces upon which our welfare depends. The astounding success of scientific research during the past century has centered attention upon the possibility of improving our means of access to the physical forces of the universe. But man does not live by bread alone. The spiritual nature of

<sup>1</sup> *The Psychology of Religious Experience* (Boston: Houghton Mifflin Co., 1910).

man needs nourishment as truly as does the physical. Religion is the practical attempt of man to find such vital contact with the sources of life, that his spiritual nature may be enriched. Read the literature of devotion, and see what resources of comfort and strength are made accessible by the practice of religion.

### **The Appeal of Religion to Scholarly Men**

These are some of the facts which should be set beside those others which have played so large a part in creating the fears of those who have distrusted and opposed scientific criticism. If modern scholarship makes imperative certain changes of belief, it also makes clear that such changes are to be expected in any living religion. Only the dead religions preserve ritual and creed immutable. Once make it clear to a college student that changes are necessary whenever a religious faith encounters changed problems, and it is possible to appeal to him to take an active part in the formulation of vital ways in which religion may have a wider field of activity. Once establish the fact that, underneath the varied forms of religion, there have been ever the quest for a deeper meaning, the cultivation of a noble reverence for the mystery on which our life is dependent, and the reinforcement of the moral ideals of the race, and it becomes impossible to ignore the profundity of the religious quest.

One of the most interesting developments of recent years is the increasing number of scientific books and articles which with utmost seriousness endeavor to make clearer the real nature of religion.

To be sure, some of these treatises with splendid audacity endeavor to explain religion in terms of something not essentially religious. But even such attempts reveal how inevitably we must reckon with religion as a permanent and immensely important factor in human history. A scientific man cannot ignore it. He must explain it in some way. Scholarship has made it clear that religion is at least as deserving of serious attention as is art or literature or politics.

The practical outcome of this scientific attitude is easily seen. If it is a disgrace for a college man to be indifferent to art or literature or politics, it is no less of a discredit to his education if he is unacquainted with the vital aspects of religion. So long as religion and science were set in opposition to each other, it was possible to plead scientific honesty as an excuse for neglecting religion. But if, as is so widely recognized today, scholarship itself affirms the validity of the religious quest, and at the same time removes the false ideas of immutability which dogmatism has too long imposed upon us, the way is open for a direct summons to every educated man to play an active part in the religious life of today. We may, indeed, grant that it is harder to think through the implications of religious faith today than it used to be; that it is vastly more difficult to define God in relation to our modern universe than it was to think of him as the creator of the limited geocentric world; that the function and validity of prayer and worship are not so easily stated as in the days when men believed that the natural order could be disturbed by divine interventions. We may recognize these and a thousand



other difficulties. But are we absolved from concern about religion just because it is a difficult subject? It would indeed be a damning verdict if it should be established that educated men abandon religion primarily because there are serious difficulties to be met. But such a verdict is most unlikely. Quietly but persistently college men everywhere are responding to the call for volunteers

in the pressing work of theological reconstruction and in the practical adaptation of religion to our modern social needs. The time has come when the scientific spirit and the religious quest can walk hand in hand. The result may mean significant changes in our ways of thinking and acting; but it will mean new vigor and wider influence for the cause of religion.

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## THE DEVELOPMENT OF HEBREW WISDOM

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Seven words suffice St. Paul to describe the respective attitudes of the two great originative minds of the ages toward the problem of life. "Jews," he says, "demand signs, and Greeks seek wisdom." With the temperaments of both races he was thoroughly familiar; and his luminous discrimination, as Bishop Lightfoot says, "hits them off to perfection." It is to be noted, however, that he is describing a process, not a result. Neither racial cast of mind, as he goes on to intimate, fully solves the problem on its lines alone; the solution comes by a way which, though condemned by both, eventually blends their ideals of attaining their quest in one simple and concrete finality.

From very early in their history the Hebrew people were endeavoring to discover and utilize the wisdom and power of the universe, that is, to see things as they are and adjust life to them. Nor

have we any reason to think the same was less true of that far more intellectual race, the Greek. But the two started from opposite poles. In the Greek system God was the final term; a term therefore always sought, approximated nearer and nearer, and never fully found, as is typified in that mathematical figure the asymptote, wherein one line always approaches another but never meets it. The initial term was the human mind projected toward infinity; and as long as the mind grew the final goal receded. In the Hebrew system, if system it may be called, God was the initial term, a fixed postulate, never questioned, never in abeyance; and the final term, the perfection of manhood, was similarly a receding goal, until the way of it was assured by the removal of the stumbling-block and the acceptance of the supreme sign, the cross of Christ.

The two attitudes were similarly

typified in the names chosen for the operation. With the Hebrews it was wisdom, as if, so far as they had gone, the solution were already beyond question. With the Greeks the assumption was never made that their process had reached its goal; it was philosophy, the *love* of wisdom, a love always in quest of its object and enjoying the process of search.

In still simpler terms, perhaps, we may describe the two attitudes by saying, the Greeks were concerned in building a philosophy of life, the Hebrews in setting at work a philosophy already presupposed. It was like the difference between pure and applied science; between music absolute and music set to a form of words. Neither procedure was complete without the other; and both together were not proved and final without the supplementation afforded by the third element of adult and self-sufficing personality, in which, beyond the gropings of theory,

. . . . the Word had breath, and wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds,  
More strong than all poetic thought.

It was wisdom translated into that perfect pragmatism in which the truth of an idea was determined by its fruits for life.

# I

Until the end of the reign of David the Hebrews in a very naïve temper interpreted experience in terms of pure supernaturalism. The one cause of things was a personal Will exercised from without and above, arbitrary it might be, but absolute in its demands, and brooking no evasion or accommodation on man's part. As Balaam found

by prophetic augury, and as Samuel told the headstrong Saul, "God, the strength of Israel, is not a man that he should lie, neither the son of man, that he should repent" (Num. 23:19; I Sam. 15:29). Before such a will the nation had little initiative, except to watch its working and infer its purpose, as manifested in factual events. At the Red Sea Jehovah was apprehended as a man of war fighting for them; at Sinai as a party to a compact; at the ancient river Kishon as one who had come up from his residence in the desert to deliver them from the Canaanites. They had nothing to do but obey; the wisdom in which they wrought was conceived as dictated to them from without. The first term of their philosophy was all in all; the sense of human initiative not yet awake and aware of itself. Their security lay in a blind unquestioning obedience; their dissent not in reasoned judgment but in an equally blind rebellion.

This passive state of mind, however, was never absolute. In fact, by all God's dealings with them they were being educated out of it. They were discovering little by little that the cause of things, their woes or their successes, was in themselves. They were getting a sense not merely of an arbitrary Will above them but of rational and active cause and effect within their own nature. This is suggestively indicated in the earliest quoted folk's maxim that is preserved to us, David's remark to Saul, "Out of the wicked cometh forth wickedness" (I Sam. 24:13), as much as to say, Wickedness is not an unmotivated or casual thing, as it were some chance or hapless infraction, but the accurate expression of a personal bent and nature,



not a freak of conduct but the fruit of a tree. Proverbs become worn to truisms; but in the beginning they give expression to a discovery and a kind of lively surprise. It is interesting to note therefore how long before David was a young man (for he calls it "the proverb of the ancients") the folk's mind was leaving the quietism or fatalism which refers everything to the supernatural and by the principle of cause and effect taking responsibility for their own character. The germ of the whole body of Wisdom utterance lies capsule in this.

If the reign of Solomon did not witness an immense uprise of the wisdom consciousness among all classes of the people, then all we can say is, it did not bear its natural fruit. That was its distinctive contribution to the nation's *Weltanschauung*. It is the bent of the Hebrew mind to demand signs; the nation had long been schooled, in their long struggle for independence, to note the signs of Jehovah's favor or frown; and now all at once the reassuring signs were far exceeding the demand. All around them the people saw the tokens: stately public buildings and public works going up; armies of busy laborers, in which for a time they were content to be numbered even under a *corvée*; caravans arriving every day with costly luxuries from far-off lands; visits from foreign potentates and world-famed monarchs; news of alliances and commercial enterprises; splendid evidences that they were counted a nation among the nations of the earth, and admitted to equal terms with them. The enthusiastic record in I Kings reflects the almost childish wonder with which all these things were contemplated. These were

signs of a new and enlarged order of things; but not necessarily miraculous signs. They were effects which on the face of them revealed palpable causes working in the natural course of events. There was their sagacious versatile young king making his wisdom the ruling factor in affairs, and piling up wealth and fame and worldly achievement for his kingdom.

Nor was the impulse lacking to put the secret of this new order of things into literary and philosophical expression. It began apparently as a kind of fad and court euphuism, in which the elegant young scholars and courtiers of the palace, with the king at their head, exercised their wits together. But this fact gave the wisdom utterance at once an immense *éclat* and zest; no launching of a new style of literature could well be more auspicious. And this luxuriant activity of wisdom utterance seems to have been the first Hebrew instance of the cultivation of literature for its own sake. Its formal basis, the *mashal*, was called in from its currency as folk maxims and subjected to refined and artistic development. So the proverb and parable were speedily molded into the accepted vehicle of a philosophy of life and an instrument of popular education.

The Hebrew reasons not by premise and conclusion, not by a chain of argumentation, but by picture and analogy. He does not arrive speculatively at the truth; he sees it rounded and finished before him. He demands a sign, and the analogy, the likeness or contrast, is the sign. Hence a main characteristic of his utterance is its absoluteness. He does not infer or conjecture; he affirms.



There are no points of uncertainty while the premise is waiting for its conclusion; no intermediate steps; the statement is dogmatic and oracular. It may be a half-truth; not infrequently is; but there is no opening left for the shading of the other half. As far as it goes it is absolute. This of course does much to determine the field and range of his utterance. His wisdom moves among truths that are susceptible to such absoluteness of statement; it is wisdom, not philosophy.

In a sense this manner of statement may be regarded not as a contrast to, but a vigorous condensation of, the typical line of reasoning; something like the enthymeme as distinguished from the full syllogism. The conclusion is affirmed with uttermost emphasis; the process by which it is arrived at is left out. Between the analogy or sign which furnished the occasion and the full-orbed truth affirmed there is a gap for the reader or hearer to fill in; and so the latter is compelled to furnish the contribution of his own thought to the solution. In this gap for the reader or hearer lies in great part the zest of the *mashal*; it is what made the proverb so favorite a form of utterance.

The word *mashal*, mostly translated "proverb," is a generic term with a large latitude of meaning; it does not differentiate, as we do, between proverb, parable, fable, allegory; nor between prose and verse; nor between the sententious or *style coupé* of the Solomonic maxim and the flowing and continuous, or *style soutenu* of the later Wisdom. All are alike *mashals* embodying in some fitting form the primary meaning of likeness, or analogy. The differentia-

tion, so far as it is made specific, is not of form but of function. In Prov. 1:6 two main functions are specified, which, however, may be united, and perhaps generally are in the same *mashal*. Four things are indeed mentioned there; but I regard the first and third as generic, and the second and fourth as the differentiating terms. The verse runs:

To understand a *mashal* and an interpretation, [*āmēlṭā, וְיַמְלִיץָהּ*]; Words of the wise, and their dark sayings, [*wēhīdhāthām, וְהִירָתָם*].

Here the two functions are, so to say, to shed light and to shed darkness; the *מְלִיצָה* an interpretation, and the *הִירָה*, a dark saying or riddle. Professor Toy's translation of the latter term by aphorism is felicitous, but does not seem to me to connote quite clearly enough the element of darkness or riddle that inheres in the word. In fact, as the Hebrews chose the *mashal* as the first form to be developed into self-conscious literary utterance, they seemed to recognize in literature as literature a certain indirection; as if to have literary zest and charm an expression which would otherwise be bald or statistical, like a cuneiform inscription, must be enriched by an overtone of figure or some thought-compelling turn by which the hint of a second idea would play around the fundamental one. We have much the same feeling today about literature as distinguished from thought expressed in formulae or severe scientific literalness. Literary utterance is charged more or less with overtones, harmonics, which in an appreciative reader rouses an emotion of delight and a sense of enriched or involved idea. You do not get at the

truth directly but as it were by conductors. The Hebrews saw the possibilities of the *mashal* for this literary purpose; accordingly they devised its artistic function as both *mēlîṣā* (מְלִיצָה) and *hîdhā* (חִידָה), containing at once clearness and involvement.

This double idea of the function of the *mashal* connects itself quite intimately with Wisdom's endeavor to co-ordinate causes and effects in the sphere of industry, social intercourse, morals, speech and silence, and the numerous other interests of daily experience. There was a kind of surprise, a tang of puzzlement, in noting causes and effects that were in a degree remote; it was a phase of leaving out intermediate steps of induction, as already spoken of. In a great many proverbs there is that hiatus of remoteness to be traversed in order to get at the real truth of life. Treasures, for instance, are a palpable token of enrichment, you may think; not so: treasures of wickedness profit nothing. Righteousness, rather than cleverness, you may deem of no avail in a perilous pinch; you are wrong: righteousness delivereth from death. How; by what steps of connection? Well, think it out for yourself; it is so.

## II

The Book of Proverbs is an anthology of Wisdom utterances, a deposit of *mashals* of a certain artistic species and finish, gathered from various sources, and representing the accumulation of a long period of time. This character of the book lies on the face of it. To say they are the proverbs of Solomon is not to imply he wrote, or dictated, or even personally inspired them; it names a

*genre* rather than an authorship; as we should say Solomonic proverbs, connoting therewith partly the form or mold of expression, partly the period or personal influence from which it came. There are other *mashals*, older and younger, which are not in the Solomonic *genre*: the *mashals* of Balaam; the *mashals* of the Book of Job; the *mashals* of Koheleth; the *mashals* of Jesus Sirach; the parables of our Lord. All answer to the literary sense and artistry of their time; and all, so far as they are a self-conscious and not run-wild form of utterance, seem to combine in various proportions the elements of *mēlîṣā* (מְלִיצָה) and *hîdhā* (חִידָה); as even our Lord averred that he adopted the parable in order that men might see and yet not see.

As a series of *mashal* deposits or collections, the Book of Proverbs represents, to my mind, the didactic and educational pabulum furnished the Hebrew people between the time of Solomon and the time of Hezekiah. It was what the rank and file of the people, and especially the young, had available for guidance and instruction before the Book of the Law was found in the temple, and while historic traditions of the past were circulating mainly as folk-tales, or perhaps, as in the case of the J and E stories, as basis for catechetical instruction. The people of that period would have fared rather leanly for literary pabulum if it had not been for these precepts of their local sages and schoolmasters; as it was, however, they were well grounded in that natural religion combined with sagacious insight which the later prophets and men of letters could take for granted and appeal



to as a popular fund of ideas. With these proverbs in mind and memory, wisdom as it were in tabloid form, they were becoming what their later contact with other nations proved them to be, the best educated common folk of antiquity.

Beginning with the tenth chapter, where the distinctive Solomonic proverbs begin, I regard the successive deposits of which the marks are traceable as mainly chronological; though also local schools and sages may have had some share in determining the complexion, so to say, of the mashal. From 10:1 to 22:16 the mashal is Solomonic in its severest and most classic form: all the proverbs being couplets and aiming at the most clean-cut and sententious expression. This seems to be the directest reflection of the vigorous mashal type evolved in the Solomonic court. Inside this section, however, may be traced a cleavage indicating perhaps different stages in the exposition of truth. Chaps. 10 to 15 show a great predominance of the antithetic couplet, wherein by a single absolute assertion great elemental things, righteousness and wickedness, wisdom and folly, docility and perverseness, industry and sloth, silly speech and wise silence, are set squarely over against each other, each elucidated merely by its contrast. It is like the fundamental grounding for life and especially youthful life, to observe at its spiritual peril. Now the antithetic method, as we know, defines and concentrates, strikes as it were for the core of thought, but does not enrich it; it stands there in its bald absoluteness, tolerating no shading or gainsaying. Such defining of terms seems to reflect the initial impulse of the didactic instinct. In the rest of the section,

16:1 to 22:16, there is an equal predominance of the synonymous and synthetic couplet, connoting a somewhat more developed and articulated line of thinking. A single statement of a truth is felt to be inadequate; it must be repeated in varied form; it must grow in the repetition, and thereby do something to defend itself from error or gainsaying. Along with this the quality of the subject-matter varies, showing a tendency to leave the unheaven contrasts of life and go farther afield, to thoughts that, having more the element of discovery, require more the element of interpretation. With the predominance of the synthetic and synonymous couplet the door was soon open for relieving the rigidity of the couplet type of mashal. An antithesis is a self-closing circuit; not so a synonym or epexegetis. If one line may be added to enrich the thought, there is no reason why more should not be added as long as the articulation of the thought requires it; and so the mashal, from being a self-closed circuit, tends to become continuous. Accordingly we find in the next section, 22:17 to 24:22, which a short preface commends not as Solomon's but as "words of the wise," a prevalence and predominance of the quatrain, and one long continuous mashal, 23:29-35, on the evils of wine-bibbing. A short appendix to this section, 24:23-34, "also . . . of the wise," is of longer mashals: one of five lines; one of two; one of three; one quatrain; ending with a mashal of eleven lines, vss. 30-34, on the sluggard; which last seems to be a stanza with a refrain, its fellow-stanza being supplied in the introductory section of the book, 6:6-11.

In the Hezekian section, chaps. 25 to 29, which professes to be a Solomonic compilation, there is a return to the couplet; though in the middle is one long mashal, 27:23-27, on husbandry and the care of flocks. In this section there is a predominance of simile and metaphor; there are only a few similes, in fact, outside of this Hezekian section. The finished simile, as compared with antithesis and epexegetis, seems to connote a more subtle artistic sense, and perhaps a more remote relation of cause and effect; for a simile, essentially, calls attention not to the wholesale and obvious likeness of things but to the one surprising point of resemblance in things essentially unlike. The thought of this section corresponds with the artistic advance; it deals with things decidedly more far-fetched and remote from the common. As indicated in the heading of the section, Wisdom is by this time in the hands of matured and as it were accredited men of letters.

The Agur section, chap. 30, consists mostly of longer mashals; and here a new form appears, the numerical mashal, a form so highly artificial, so laboriously mindful of form for form's sake, that the thought value suffers, being not always up to standard. Only one other numerical mashal, outside this Agur section, occurs in the Book of Proverbs; namely in 6:16-19, which seems to me decidedly more elemental and weighty than Agur's work. In the latter, in fact, we detect an approach to the comparative thinness and—well, let us say, puttering—that one sees in collections like the *Pirke Aboth*. This, however, may be rather a personal idiosyncrasy than a general sign of decadence; for in

the praise of the Worthy Woman, 31:10-31, which ends the Book of Proverbs, the poem, though in the highly artificial form of the acrostic, is of exquisite thought-value and unlabored spontaneity. Nor do the other acrostics of Scripture suffer materially from this form; Psalm 119, the most ambitious of them, bears most clearly the marks of the workman's labor.

### III

Underneath the artistry of the mashal we have noted a rhetorical development, a ripening and refining of the form, corresponding to a venturesomeness into more exigent spheres of exposition. Along with this spontaneous adaptation of thought to form went also an increasing self-confidence and assurance of discovery. The sages felt not only that they were advancing into more intricate and surprising interrelations of cause and effect but that these were more clearly valid guides to the absolute truth of things. This was due in some degree to the reflex influence of their literary art, but mainly to the rising conviction that the reverent findings of the human mind were to be trusted as a discovery of the mind of God. Their wisdom was an intellectual product; it began consciously, not with the ungainsayable. Thus saith the Lord, as did prophecy, but with Thus is the verdict of the clear-seeing sagacious man, the man who holds his heart not perverse but open-minded and constructive, on the problems of being. And as their study went on it was increasingly felt that this verdict had a quasi-revelatory value; it could be trusted, as truly as the prophet's word, to speak authoritatively the mind



of God. Here, I think, we are to note a movement of the Hebrew consciousness. It is cutting loose from the tether of pure supernaturalism, and exploring the secrets of second cause and natural law. The Jews demand a sign, it is true; but these schoolmasters of the people were finding the signs in human and natural phenomena, not alone in miracle. Yet they had no quarrel with miracle either; for God was their initial term, and from the beginning their human mind maintained its partnership with the divine.

It is the tendency of any philosophy or science to develop a terminology; certain words or phrases distinctive of that line of thought, which after their coinage or adoption may stand without need of exposition as a kind of shorthand record of discovery. For illustration of this fact I need only refer to such biological terms as "struggle for existence," "natural selection," "survival of the fittest" which advertise themselves as technicalisms of the theory of evolution. I think I may point to such a *terminus technicus* of the Hebrew Wisdom, which for a time played a prominent part in the philosophical vocabulary, and then seems to have disappeared, or to have become absorbed as a recognized matter of course. It is the word *tāshīyyā* (תִּשְׁיָה). If, as I have been led to think, it means (nearly) "intuition" or "insight,"<sup>1</sup> it is a very suggestive indication of the distinctive value they had come to set upon their reasoning powers. I have touched on this before: it is what distinguishes the Hebrew mind from the Greek. The Greeks reason tentatively from premise to conclusion, and their conclusion must

needs remain as uncertain, as subject to doubt, as their premise. The Hebrews, on the other hand, reason by analogy; seeing a truth, as it were, standing out pictured before them, in likeness or contrast to something else. Hence they make no tentative lines of approach; they see the truth intuitively. Hence comes what I have already mentioned, their absoluteness of affirmation; hence also the fact that they confine their philosophy, or wisdom, to things susceptible to that intuitional treatment. The term *thushiya*, as it seems to me, is a monument to their discovery that intuition, the native insight of the human mind, was a thing whose findings were to be trusted without waiting for an authoritative word from heaven.

The earliest occurrence of the word *thushiya* is in Prov. 18:1, in the older Solomonic section of the book. The *mashal* is really one of penetrative implication, and by no means a truism: "He that separateth himself seeketh his own desire [or as we should say, is self-centered, egoistic], and quarreleth with all *tushiya*." One cannot determine whether this early use of the word has the flavor of a technicalism or not. It seems quite decidedly to have, however, in the introductory section of Proverbs, where it occurs three times, and still more in the Book of Job, where it occurs five times. The use of the word by Isaiah and Micah (once by each prophet) seems to furnish a pointer to the age when the wisdom strain of utterance was in the most popular and almost exclusive vogue. Isaiah, in 28:23-29, composes a passage in the wisdom idiom,

<sup>1</sup>See my article on "Meaning and Usage of the Term תִּשְׁיָה" in the *Journal of Biblical Literature*, read to the Society of Biblical Literature and Exegesis in December, 1910.

apparently because such presentation of truth is surest to gain a hearing, and in order to show the audience that Jehovah, as well as they, is excellent in *thushiya* and Micah, in a similar way, lapses into the popular talk of markets and crops, in order apparently to show how *thushiya* ought to have the insight to see Jehovah's name in the reasonable things of religion as truly as when the voice of Jehovah cries to the city. Thus he seems to recognize much the same situation as does his contemporary prophet: that Israel is becoming so keen to see worldly and, so to say, finical relations as to ignore the weightier matters which bear the stamp of the divine.

The conventional way in which, in 28:23, Isaiah calls attention to his *mashal* passage reminds one of the section of Proverbs beginning at 22:17, which is similarly introduced, and also of the numerous employments of such a formula in the introductory section of Prov., chaps. 1 to 9. The conventional call to incline the ear and listen had become the "note" of the sage and his wisdom findings, like the "Thus saith the Lord" of the prophet, and the "And the Lord spake unto Moses" of the legalist. I am inclined to think, therefore, that Isaiah furnishes a pointer to the approximate age of the Proverb compilation. The anthology, substantially as we have it up to chap. 29, may, I think have been compiled in the time of Isaiah, perhaps not long after the men of Hezekiah were copying out the aftermath of the Solomonic *mashals*. The evident popular vogue of this species of literature, against which even prophecy could with difficulty obtain a hearing, would seem to make this a natural and

fitting time for it. By that time the unquestioned wisdom values would be in hand, ready to be published as paternal counsels and eulogized under the personification of Our Lady Wisdom; not yet, however were they showing signs of hardening into an intolerant orthodoxy, as we see in the words of Job's friends; and still less were they ripe for the reaction which later Satan launched against the too fatally easy motive of the current wisdom, in the Book of Job.

The sage's sense of the penetrative value of *תושייה*, as a guide toward the secrets of being, is suggestively indicated in several passages of the Book of Job; in Eliphaz' remark to Job, 5:12, that the hands of the crafty (or perhaps we may say, men of wire-drawn cavils, such as he insinuates Job to be) cannot accomplish *tushiyya* (*תושייה*); in Job's complaint, 6:13, that his benumbing affliction has driven *tushiyya* (*תושייה*) away from him; in Job's ironical remark to Zophar, 26:3, "How hast thou made known *tushiyya* (*תושייה*) in exuberance"; and especially in Zophar's remark as he is describing the secrets of God, 11:6, that there is fold on fold (double-fold) *kîphlāyîm* (*כפלים*) to *tushiyya* (*תושייה*). Evidently it was a much-valued faculty, whose potencies for the discovery of truth the sages were not disposed to limit. If this was so, we can see how the sense of its absolute verity should grow until by the time of Agur, even as preface to an agnostic pronouncement, the formula *n'ûm Yāhweh* (*נאם יְהוָה*), which had been the exclusive property of the prophets, could with a note of audacity be replaced by the phrase *n'ûm hāggēbhēr* (*נאם*).



הֶעֱבִיר), "oracle of the man." The revelatory value of wisdom, it would seem, came in men's minds to stand side by side with the prophetic word from the unseen. Supernaturalism was still a cherished channel of truth; but an intuitional philosophy had been developed to match it, and perhaps pass the judgment of human reason upon it.

For the truths of its own chosen field, truths of life and livelihood on this earth, the wisdom which had come to set so high an estimate on human insight could still retain much of its absoluteness of tone and be cherished as the seasoned lore of scribes and scholars; though even here, as we see in Koheleth, there came upon men a sense of bafflement and of the essential vanity of it all. As for the speculations that impinge on the unseen, with the subsidence of prophecy there supervened a blank agnosticism all along the line. The poets so avid of a sign were saying (Ps. 124:9), "We see not our signs; there is no more any prophet; neither is there among us any that knoweth how long," and the inquiries which had concerned themselves with coming concrete events were passing into apocalyptic, postponing its manifestation of the supernatural to a shadowy

remoteness of the future. Agur, complaining with characteristic Hebrew hyperbole of being more brutish than a man, was inquiring doubtfully of God, "What is his name, and what is his son's name, if thou knowest?" (Prov. 30:4). Koheleth, bewildered with the question "Who shall bring man to see what shall be after him?" (Eccles. 6:12) gives up also the hope of penetrating the secrets of being: "Far off, that which is, and deep, deep—who shall find it?" (Eccles. 7:24). Wisdom too, with all its pristine confidence, reaches a time when its spokesmen are

Wandering between two worlds, one dead,  
The other powerless to be born.

But it is only the confession of ignorance which is the healthy prelude to a new access of wisdom; the diagnosing of the disease in preparation for the remedy. In due time a strange new sign appears for the sign-seekers, a seeming ultimatum of folly for the philosophers to resolve; and to those who penetrate the enigma and commit their faith to it there stands forth, for the world to see and number its years by, a Personality who proves, no more by speculation but by deep reality, the wisdom of God and the power of God.

# JESUS AND THE SOCIAL REVOLUTION

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*The following article by Professor Bowen is timely. We must either follow Jesus or accommodate him. To follow him we must first understand him. Social evolutions are not the end of his effort; they may be means to this end. What the church needs is to make the secondary purpose of Jesus serve the primary; the means, the end; the social; the spiritual.*

Ernst Troeltsch, in his great book, *Social Teachings of the Christian Church* (1912, pp. 44-45), speaks of discussions of this theme by "people who regard it as the historian's specific task to be wiser than his documents, and to consider everything else more probable, more possible, than what the sources say." In our time such persons rather frequently tell us that Jesus is to be understood primarily as the prophet of a new economic order, as the spokesman of "the people" against "the lords," as the agitator of proletariat revolt, as the instigator of industrial revolution. He is described as a socialist, or as a syndicalist, or, at the other extreme, as an anarchist. Such statements, in one or another phrasing, with greater or less positiveness, are common in books, addresses, even in sermons. If all readers and hearers were also readers of the New Testament, no harm would be done, for one needs only to read the gospel account of Jesus to see how grotesque and unfounded is such a description. The social agitator Jesus is drawn, not from the gospels, nor from any historical source, but purely and simply from the sympathetic imagination of the writer or speaker who so

describes him. What Jesus was, according to history, is apparently unsatisfactory to these expounders; they therefore assert him to have been that which they approve, by the simple exercise of their own will to believe that which has value for them, quite apart from the given data. Preference, not evidence, becomes the criterion of truth.

It is possible to share the preference without making this use of it. To criticize such misdescriptions of Jesus is not to depreciate social reform, however radical. One may enthusiastically cherish art, yet be unable to sit quietly under a description of St. Francis of Assisi as primarily a painter, like Fra Angelico. One may be devoted to music, yet resent an account of Raphael which makes him a composer, like Mozart.

The more intelligent social writers, to be sure, protest against this perversion. Walter Rauschenbusch takes distinct ground. "Jesus was not a social reformer of the modern type. Sociology and political economy were just as far outside the range of his thought as organic chemistry or the geography of America." Similar positions are taken by Shailer Mathews, Francis Peabody,



and Vida Scudder. Louis Wallis writes, in his valuable and objective *Sociological Study of the Bible*:

The Old Testament prophets were not socialists, and . . . the modern movements of radicalism can claim no sanction from the Hebrew Scriptures. Precisely the same truth holds with reference to the New Testament. . . . The Christian movement was not a campaign for social reform in the modern sense of the term. It is not as a revolutionary and radical movement that Christianity comes before the sociologist. . . . The New Testament has no "social" outlook in the scientific sense of the term. It is an appeal to the individual, and it proceeds upon the assumption that when all individuals do right, the world will be reformed. . . . Christianity is not a program of political and economic reform, but an inspiration to personal and social righteousness.

Yet the misapprehension still exists. Even Vida Scudder describes John the Baptist as "that picturesque social reformer." John was indeed the herald of a new world-order, to be miraculously established by the hand of God himself. But that his mission was in any real sense akin to present-day socialistic agitation is obviously untrue. He preached a baptism for the remission of sin as the absolute requisite for admission to God's kingdom. That is, his proclamation was essentially religious, and secondarily moral. *Repent*, was his cry, a cry directed to sinful human souls, to urge them to set their account right with God. He appealed to publicans and harlots, like the Salvation Army. The only definite counsels to his converts which have been preserved to us are significant. They commend charity to those who lack clothing and food, a

charity which by alleviating the present situation is rightly judged inimical to the interests of social revolution. John forbids, further, theft, violence, denunciation, and striking for higher pay. This counsel to the soldiers is especially significant. "Extort from no man by violence" is simply, "Do not resort to *sabotage* to gain your ends," and we hardly expect to find the modern social revolutionist counseling oppressed workers, "Be content with your wages." There is nothing in common between the messages of John and Giovanitti.

Jesus begins with the declaration of the Baptist, "The kingdom of God is at hand." What is this kingdom? An ideal republic? The social democracy of modern dreams? Not at all. It is an absolute monarchy; its essence as a form of government is the single dominance of God, all things and all men being subjected unto him. No rule of the people, but the sovereignty of God, is at hand. What then are Jesus' hearers bidden to do? To revolt, to set about the renewal of the social order? They are again bidden to repent. This message is given primarily to the masses, the proletariat, who form always the chief part of Jesus' audience and following. He is speaking to precisely the people who are economically most in need; yet his counsel is not economic, but religious. He treats them as moral and spiritual personalities. They are poor; he says: Blessed are ye poor. They are in want of food; he says: Blessed are ye that hunger. He does not curse their poverty, he blesses them in it. Why? Because in it they are receptive to his message. The poor's is the kingdom of God, but how hardly

shall they that have riches enter therein. This is not denunciation of the rich because they are rich; Jesus does not exult because they are in danger of missing the kingdom. The one man whom Jesus is said in the Synoptic Gospels to have loved was a rich man, and the man's inability to prepare his soul was to Jesus a grief. His wrong was not that he was rich, but that he trusted in riches, and so was keeping himself out of the kingdom. It was a wrong, not to the poor, but to his own soul. He was, indeed, counseled to give his great possessions to the poor, those poor already pronounced blessed in their poverty, but this was not to make them rich instead of himself. It was so counseled, not for their sakes, but for his. Would they have been more blessed, in Jesus' sense, or less, had this fortune been turned over to them so that they were no longer poor? Had it been so, the gospel story would have gone on to give us, not the gladness of many in passing from poverty to prosperous ease, but the joy in the presence of the angels over one sinner who gave his life to God.

The Sermon on the Mount has been called a treatise on political economy, but to judge it as an economic utterance is almost ridiculous. Does the modern social reformer, addressing an audience of workingmen on their economic welfare, bid them take no thought for the morrow, to lay by no savings for the future, not to take thought for life or food or clothing, but to trust to the Providence that cares for grass, flowers, and birds? The oft-quoted words, "Ye cannot serve God and Mammon," be it remembered, were spoken not to the

rich, the capitalists and money-kings to whom modern preachers apply them, but to the proletariat, to the same "multitudes" to whom had just been said in the same discourse "Blessed are ye poor." It is precisely the poor, who need money and economic goods so sorely, thinks Jesus, who are most in danger of making gods out of them. The whole utterance is religious; it means simply, "Thou shalt worship the Lord thy God and him only shalt thou serve." So with all Jesus' utterance; it is religious, not economic. It has social applications and values, as religion has social values, but, as Weinell puts it, "it is not socially conceived, but religiously conceived."

The unequal distribution of wealth was laid before Jesus in a concrete instance. "Lord, speak to my brother, that he divide the inheritance with me," is a demand often made upon Jesus in this twentieth century. His answer was, and would still be, "Man, who made me a judge or a divider over you?" The demand to create bread was for him a solicitation of the evil one. Long ago it was written, "In the sweat of thy face shalt thou eat bread"; long ago, also, "man shall not live by bread alone, but by the words of God." Jesus could be, would be, the word of God, the bread of life; to satisfy men's spiritual need was his mission, not to intensify their sense of economic need. To an oppressive government he did not counsel rebellion: "Render to Caesar the things that are Caesar's." In no single instance is Jesus found in collision with the Roman government, not even at his death. The view that Jesus was executed by Rome as a social and polit-



ical revolutionist is a pure fiction, with no basis whatever in the record. The Roman governor Pilate reluctantly consented to order Jesus' execution simply because the Jewish Sanhedrists forced him into it. He perceived that for envy they had delivered him up, he insisted explicitly and repeatedly that he found no fault in Jesus, but he did not wish to alienate the Sanhedrin by the refusal of so insistent a demand, and finally yielded. Only as a tool was Rome brought into the matter at all; if the Jews had possessed the right of capital punishment, Pilate would not figure in the gospel story. That he is there through no initiative of his own is obvious.

Nor is the Jewish thirst for Jesus' blood due in any measure to social revolt on his part. His unsparing criticism of their religious and moral practice, and that alone, brought him to his death. To say that he incited the slaves and the masses (the "working classes" are a modern magnitude) to rebellion against their masters is again pure fiction. Not only is this unsaid in the gospels; the precise contrary is said. Resist not evil; smitten on one cheek, turn the other; despoiled of coat, let cloak follow; meet enemies with love, and persecutors with prayer. One may doubt the practical value of these counsels if he will; he may not describe them as the utterance of a man fomenting rebellion and class-war. Yet these are the characteristic teachings. At Jesus' arrest he submitted without resistance; to the rash disciple who drew his blade he said; "Put up again thy sword into its place, for all they that take the sword shall perish with the sword."

Once indeed Jesus had indulged in some violence; he had driven out the temple-traders. But this was no blow for social emancipation: the sordid traffic was an intolerable desecration of the church. Those most submissive to Jesus were not rebels or revolutionists of any type. At his arrest they all forsook him and fled; when we meet them again they are preachers, ready to be thrown into jail for their faith, but with no insurgency against the civil or social order.

Paul the great apostle has many counsels to men of various social classes: to masters, slaves, rich, poor, Greeks, Jews, children, women. Yet all these counsels take the existing social order for granted, and repress any suggestion for its overthrow. Let each man abide in that calling wherein he was called; the slave is to be content to remain a slave, even if a possibility of freedom presents itself; the woman is not to throw off the sign of her submission and assume equal social status with men. Let every soul be in subjection to the higher powers; they that rebel shall receive to themselves judgment. Ye must needs be in subjection, even for conscience' sake. Render to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Wives, be in subjection to your husbands; slaves, obey in all things them that are your masters. The man who gave his converts these and similar biddings, and sent the runaway slave Onesimus back to his master, whatever else we may think of him, is not the spokesman of social revolt. He is a preacher of religion. He proclaims the kingdom of God, like John and Jesus before him,



but he sees in that kingdom not primarily the satisfaction of economic needs, "not eating and drinking, but righteousness and peace and joy in the holy Spirit."

John and Jesus and Paul as preachers of religion may not appeal to us? Very well, let us be honest and say we do not care for John or Jesus or Paul, but let us not, by an act of our creative imagination, invent an account of them as playing a rôle which does please us, and give that out as the real man.

There are, of course, enormous social values in the religious message of these men; to live as any one of them tried to make men live is to live a socialized and brotherly life. For a community, or a nation, or humanity to live thus would be to establish the kingdom of God, the ideal social order. But this is because religion is a deeper and a stronger force than any other in lifting human lives toward the ideal. As Hugh Black has said, the only final solution of

any social problem must be a religious one, and Jesus' thought of the divine fatherhood and the human brotherhood offers the one effective solvent of the one fundamental social ill, unbrotherliness. No one who ever lived has so shaped and molded society as has the Man of Nazareth. Human institutions have been plastic in his hands, and the highest reaches in the social structure of our time are due to the impulse of his devotion to the things of the spirit. Seek first the kingdom of God, and his righteousness, and all these things shall be added: this is the parable of Jesus' life, his fundamental message to the world, the proof of whose truth is given by nineteen centuries of history. With word, with life, with death, Jesus prayed the great prayer: Thy kingdom come. In this he is at one with every social reformer who works for a commonwealth which shall satisfy alike the economic and the spiritual needs of men.

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## THE STRUGGLE BETWEEN THE NATURAL AND THE SPIRITUAL ORDERS AS DESCRIBED IN THE GOSPEL OF JOHN

### I. THE SPIRITUAL VALUE OF ESCHATOLOGY

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SHAILER MATHEWS

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The center of interest in New Testament study has shifted within the last dozen years. Before that time theological literature was rich with volumes on exegesis and biblical theology as well

as treatises dealing with the various critical questions. In the last decade of the nineteenth century, however, there began a rapid development of the historical study of New Testament

times, which in turn led to marked attention to Jewish apocalyptic literature. In its inception this study was largely concerned with the problem of finding a "background" for use in New Testament interpretation, but as it proceeded it soon became evident that it would open up questions far more searching. Eschatology had been far enough from the thought of scientific theology, and the teaching of Jesus had been treated with small regard for those sayings attributed to him which dealt with the coming age. It had become customary to treat him as if he were a modern teacher of social ethics and to center attention upon certain parables which were capable of yielding a conception of social evolution. But the new study of the Jewish mind made such interpretations appear more homiletic than scientific. Increasingly the apocalyptic qualities of Judaism came to the front, and as a result New Testament scholarship unexpectedly found itself on the one hand forced to defend the ethics of Jesus and on the other his sanity.

#### **Eschatology and the Historical Method**

Unless all signs fail, the discussion over New Testament eschatology and its relation to Jewish apocalyptic thought is likely to open up a much broader field of inquiry than any other subject now engrossing the attention of biblical students. Nor is it to be limited to the primitive church and Paul. Its most delicate questions will be raised in the field of the gospels. Jesus no more than Paul can be understood except from the point of view of Jewish messianic expectation. It need hardly be added

that the entire question of the use of the Bible in theology is involved in the issue.

On the whole, this application of the historical method to the study of the New Testament brings the world of scholarship into new dangers. Just as exegesis and criticism too often built up a nonconductor between scholars and the spiritual power of the New Testament they studied, so members of the more recent school seem at times to fail to sympathize with the spiritual enthusiasm of primitive Christianity. To them apocalypses with their eschatology too often seem little better than outgrown phantasmagoria. They cannot believe in the science, the cosmology, or for that matter, the entire world-view which has made New Testament eschatology so appealing to chiliasts of all periods. In consequence they lose something of that sense of divine salvation which it is the chief virtue of chiliasm to emphasize.

This is unfortunate for the historical student from many points of view. True, apocalyptic literature knows nothing of social evolution in the modern sense of the term, and it looks upon the course of human history with a naïveté that is baffling to those who approach religion with the presuppositions of modern science. Yet, when this and more has been granted, there still remains the fact that the eschatology of the New Testament is not only the key to an understanding of the inner significance of Christianity of Paul's day, but also it is value for our own age. Eschatology was the Jewish way of setting forth the relation of the natural and the spiritual orders. Not being philosophers or scientists the Jewish



writers thought of these relations in terms of international politics. But in their thinking there was something vastly deeper than politics however transcendentalized, and that something was the sense of the victory of God and his spiritual order. The New Testament student, be he never so scientific, must not lose this messianic point of view, for from it the teaching of the New Testament falls into unexpected unity and it also opens up the perspective of religion itself.

#### **Struggle between Primitive Eschatology and Orthodoxy**

The history of Christian thought has been one of rethinking of the New Testament in terms of the creative social thinking of various periods. The great structure of orthodoxy as it has been inherited by our day would be unthinkable without Graeco-Roman philosophy, feudalism, nationalism, and an authoritative church. But throughout the history of the development of orthodoxy there have always been those who have sought to reproduce literally the eschatological hopes of the New Testament. Time and again have they announced the speedy fulfilment of those hopes, only to be as many times disappointed. But such literalism, aided by exegetical ingenuity, is unconquerably hopeful, and the chances are that as long as there are men and women who are not touched by the modern scientific world-view we shall have premillenerians and other chiliasts struggling against the construction of a scientific theology with the same zeal as Tertullian combated the intellectualizing of the Christian hope in his day.

Indeed, it might almost be said that the history of the church has been a struggle between those who held to the primitive eschatology of the New Testament and those who have seen in Christianity the coming of the divine life to human souls. At all events, it is this latter type of thought that has built up the Christian church. Origen, Augustine, Bernard, Thomas Aquinas, Luther, Calvin, John Wesley, Jonathan Edwards saw in Christianity something more than a revival of Jewish messianism. Although they looked forward to the time when there should come the end of the age and the appearance of Christ in the sky, this hope was never the central or dominating conception in their thought.

The literalistic eschatologist has often been a man of profound sympathies and evangelical earnestness, but he has not been interested in the great Christianizing of the social forces, or the reconstruction of an ideal society on earth.

There is a middle ground between these two types of religious thought: viz., the recognition of the profoundly religious significance of the eschatological hope. It sees in Jewish apocalyptic eschatology a pictorial interpretation of history in which faith in the triumph of the divinely established spiritual order is seeking to express itself vividly and pictorially. From such a point of view the method of interpreting New Testament eschatology is simple. It recognizes that these messianic conceptions were a part of Christianity's inheritance from Judaism and that they are not its dominant characteristic. The more the sympathetic interpreter of the New Testament is under the control of his



torico-scientific method the more will he probably be inclined to recognize the distinction between the form and the content of this element of New Testament religion. For, while he will not look for a literal return of Jesus in the clouds, the establishment of a court in the sky, the blast of the trumpet, raising of the dead from the graves, and their gathering with the living in the air, he will see that these beliefs picture a universal and lasting truth. For eschatology, he will see, is the Semitic drama in which is set forth the struggle between the natural and the spiritual orders. Socrates and Plato could describe this struggle philosophically; the Jew and primitive Christians described it as a dramatic hope.

#### **Eschatology in the Fourth Gospel**

In thus evaluating eschatology the historical student will find great help in the Gospel according to John. There are those, of course, to whom this will come as a surprise, for we have become thoroughly accustomed to looking upon the Johannine gospel as essentially philosophical and mystical, rather than eschatological. But this is merely a bequest of the older and dogmatic type of the study in the New Testament. As a matter of fact, there is no book in the New Testament richer in eschatological material. It is true that its vocabulary is formed of terms of individual experience rather than of political yearnings, but "eternal life" is, after all, only a phase of the kingdom conception and as a messianic term it is always before the mind of the evangelist. Even those who were in the grave would hear the voice of the Lord and would come forth to be rewarded or condemned.

But none the less the Fourth Gospel is the farthest possible from being chiliastic. While it maintains the scenario of messianism, it is really concerned with the spiritual life and experience which Paul had already been led to distinguish from the messianic expectation of his churches. The Fourth Gospel looks into the religious experience of those who await the messianic order, and like Paul sees there those fundamental realities which have ever since brought consolation and courage to the Christian community.

But its exposition is true to the temper of eschatology. Struggle is everywhere. The difficulty of belief, the misfortune and evil which came from religious unbelief, and the constant struggle between the representatives of the two attitudes of mind combine to make the larger part of the gospel. In the Johannine Gospel even more than in the synoptists Jesus is one who came to bring not peace but a sword.

In its outer aspect the struggle is, of course, the historical one between Jesus and the leaders of his people and no one of the gospels describes this struggle with more intensity. But both the apostolic material and the editorial reviser of the Fourth Gospel see in the struggle something more than that of an individual and established authority. Jesus is the Christ and his struggle is a part of the great messianic drama. But no sooner do the characters of this drama emerge than the issues are translated into terms which are not strictly messianic. But it is this drama that gives unity to the entire book, including its prologue and epilogue. For the gospel expresses, in the struggle of Jesus, the fears and the

aspirations, the pessimism and the hope, the sadness and the joy which characterize the struggle between the spiritual and the natural orders everywhere, but particularly as it described those redemptive religions which, in the first centuries of our era, were moving from the East to fructify the philosophies of the West. It is almost astonishing how the Fourth Gospel gathers up the terms in which this universal struggle has been expressed in the ancient literature of Persia, the Gilgamesh epic, the religion of Isis and of Cyrus, the Greek mysteries, the Jewish apocalypses, the philosophy of Plato and of Stoicism. More than any other New Testament book does the Fourth Gospel reflect the workings of the cosmopolitan spirit of the new empire. The synoptists are thoroughly Judaistic in their vocabulary and in their analogies. Paul is cosmopolitan but impatient of the speculations of the schools whose wisdom God is to bring to naught. But the Fourth Gospel is tolerant of everything save doubt, and for it there is no single way of expressing spiritual values. It fights against the subjection of universal spiritual experience to the vocabularies of any single time or place or people. And, therefore, if for no other reason, the drama has become the gospel of the sympathetic heart wherever it beats. For whatever may be the language in which the soul, sensitive to human misery and ingratitude may express the agony of its spiritual encounters, it finds that those encounters between adventurous faith in the things which are unseen and the smug certainty as to the things which are seen are expressed in this drama of the struggle

between the spiritual and the natural orders.

### **The Progress of the Drama in the Gospel**

We shall in later papers consider some of the elements of the struggle. It is enough now simply to consider how this heritage of religious teleology is given new content by the story of the struggle of Jesus with his nation.

The book as a whole naturally describes several great stages. The spiritual life as revealed in Jesus is first recognized by the representatives of the preceding spiritual revival, is only partially grasped by professional scholarship, and is embraced by the Samaritans; the struggle then begins between the representatives of the world of power, learning, and ecclesiasticism against Jesus as the representative of the messianic spiritual order. This struggle culminates in the apparent defeat of Jesus, his betrayal and death; but the triumph of the natural order over the spiritual is only temporary, for Jesus prepares his disciples with new teaching as to the power of the Spirit, rises from the dead, reassembles his disciples, and leaves them as the representatives of himself and his spiritual order with the full assurance that victory will be ultimate with them as it is already with him.

From no point of view can the gospel be so well understood as from that which the prologue itself suggests. True, it is difficult to see elsewhere the precise Logos doctrine which there emerges. In its place we find the persistence of the messianic formula. But as has already been intimated, this is by no means a vital distinction. What the prologue does is to put the reader at the



point where he can best estimate the drama of Jesus' life. And this prologue is simplicity itself. On the one side is the eternal order of which the Logos is the representative and creator; on the other side, the world. Into this the Logos came with divine help only to be disowned. This fundamental conception of the coming of the spiritual order into the natural only to be opposed and rejected is expressed in a variety of ways in the prologue. Light shone in the darkness without being comprehended; the life was the light of men, but was rejected by those to whom it came; the Logos became flesh in order that man might see the glory, the grace, and the truth which surpassed the law which came from Moses.

Such a conception of the antagonism of the natural to the divine is by no means foreign to the messianic expectation, for the Messiah himself was to be

the one whom God should empower by his own resident spirit to be the Savior of this oppressed people. And in his salvation the Christ was to fight the oppressors. But the significant thing about the prologue is that it recognizes even more clearly than could the messianic eschatology that there are two orders engaged in conflict with each other: the spiritual order, at the head of which is God; and the natural order, in which sin and ignorance blind men to the perception of the eternal verities. In our next study we shall endeavor to see more definitely how the Fourth Gospel sets forth the representatives of the opposing forces: on the one side Jesus and those who accept him as the champion of Eternal life, and on the other Satan and those who, because they prefer the things of the natural order, or, "the world" oppose Jesus and seek to ruin his mission.

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## THE MINISTER AND THE WORLD OF CULTURE

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In some respects the American preacher will compare favorably with the typical preacher of Great Britain or the continent of Europe, but there is reason to suspect that in the matter of culture we fall woefully behind. I recall a conversation with Dr. George Adam Smith on this subject. Some of the greatest scholars and theologians of Scotland are country pastors. Dr. Smith

told me how, in order to keep up his Hebrew, he served up to his congregation on successive Wednesday nights for a long time the Psalms, and again Isaiah. The world is the richer for his persistence. The German pastors have their shortcomings, but they are educated men.

With us it is very different. Most of our preachers have no Hebrew and Greek to keep up. The relatively small num-



ber who have taken a seminary course generally drop their language work very soon. Those who are students often read only the easy and second-rate books. Most of our preachers have not even had the advantage of a college education.

The responsibility for all this lies perhaps not so much with the individual as with conditions, the church in general, and the congregations. The premium is put on hustle, and the man of real scholarship and studious habits is almost discounted. Not seldom church leaders, themselves lacking broad culture, do everything to discourage scholarship and intellectual industry in the ministry. In the same direction is a certain fake or pseudo-scholarship: shallow and ill-prepared but audacious ministers virtually buy degrees, parade them on every occasion, and the people do not know the difference. Schools having no moral right—calling themselves often, in distinction from others, *Christian* schools—pass around among unscholarly ministers the honorary degree of D.D. and such. All of this lowers the standard and discourages the minister who is after reality.

But these are not the only elements that enter into the situation. Even the people to whom the preacher ministers are often disposed to discount real scholarship and to reward ignorance and superficiality. They have been trained to take that view. There is of course no reference here to pedantry, which is rightly offensive, but simply to sound scholarship and culture. In most of the charges among the great evangelical denominations the broadly cultured minister is able to live in only one room of his house; that is, to use only one room. For example, if his mid-week prayer-

meeting is not either of an evangelistic character or else decidedly pietistic, it is considered unspiritual and unprofitable. It is no exaggeration to say that in many communities spirituality is confounded with emotionalism and noise. The preacher's own soul may be hungry for some expression of religion outside of the conventional pietistic type, and there are likely to be a few in the community who have the same feeling; but bold is the preacher who will defy the conventions, and two or three such experiences are likely to cure him.

One product of these conditions is the typical evangelist. Among us he is seldom or never a man of broad culture. As a Bible student he is a literalist and in morality a legalist. Necessarily he can appeal to only one class.

Now even under favorable conditions it will take strong will-power on the part of the minister to hold him to cultural ideals and studious habits. There are a thousand things in the pastor's life that disturb any plan of regular study. But the chief trouble is not that the preacher has no time for such pursuits; it is that he lacks the incentive. The whole atmosphere is hostile to it. Perhaps there is not one person in his charge who is revolving the problems that engage his mind, or that is even capable of understanding them. He is under the necessity of living two lives. My plea is that he shall not neglect the hidden and deeper life. He cannot afford to neglect the world of culture. Many hard-working and conscientious preachers have no real message for the people, no gospel for the present age. They are too busy doing a thousand things, like Martha careful and troubled about many

things, serving tables, building churches and parsonages, and so on, to read a book a year. I mean a *book*. Look in their libraries. Not a modern book! There are some books recently printed, but they are far from being *modern* books. Oh! a book of illustrations for revival services, or for immediate use in preparing sermons, may be found.

But the minister who would speak to our day must be true to a cultural ideal. I am going to translate a description of the Wise Man in Israel, with which I was considerably impressed when I first read it:

The wisdom of the scribe comes by opportunity of leisure,

And he who has small business shall become wise.

How shall he become wise who holds the plow,

And glories in the shaft of the goad,  
Who drives oxen and is engaged in work with them,

And whose discourse is concerning bull-calves?

He will give his heart to producing furrows,  
And his sleeplessness is for the fodder of heifers.

So is every artificer and master-workman.

So is the potter sitting at his work

And turning with his feet the wheel.

These all have their work to do, "and their prayer is in the work of their craft."

But it is not thus with him who devotes his soul

And meditates in the law of the Most High.

He will seek out the wisdom of all the ancients,

And will be busy with prophecies.

He will preserve discourses of men of renown,  
And will enter in among the turnings of parables.

He will seek out the hidden meanings of proverbs,

And will be engaged in the enigmas of parables.

In the midst of the great will he serve,

And before him who rules will he appear.  
Through the land of foreign nations he will travel,

For he has tried things good and bad among men.

His heart will he devote to rise early for the Lord who created him,

And before the Most High will he make supplication;

And will open his mouth in prayer,

And for his sins make supplication.

If the great Lord will,

He shall be filled with the spirit of understanding;

He shall pour forth words of wisdom.

And in prayer make confession to the Lord.

He shall guide aright his counsel and knowledge,

And in His secrets will he meditate.

He will manifest the discipline of his teaching,

And in the law of the covenant of the Lord will he glory.

Many shall praise his understanding;

To the end of the age it shall not be obliterated.

His memorial shall not depart,

And his name shall live to generations of generations.

His wisdom nations shall declare,

And his praise shall the assembly tell forth.

If he abide, he shall leave a name greater than a thousand,

And if he cease, he adds to it.

—Sirach 38:24—39:11.

Here is a man of general culture, of foreign travel, of broad sympathies, of deep insight, of wide experience. He knows the scriptures of his race and the problems of his day.

It is not amiss for the preacher, along with general culture, to have a kind of a hobby. I have known one preacher to have flowers, another the stars, another



birds. One is interested especially in modern languages, another in philosophy. He cannot know too much.

He should keep in close touch with the educational institutions to which he is accessible, such as the public school, the state university, and his denominational schools. Above all, his whole work should be educative.

Even those of us Americans who think that we have a right to consider ourselves educated often lack the essentials of world-culture. To enter deeply into the world-life it is necessary not only to know the civilizations of the ancient Hebrews, Greeks, and Romans, but also to enter the inheritance of Germany and France; and to do this adequately seems to me to involve the ability to use the French and German languages, as one will find very quickly when he attempts any thorough scientific or research work. My reference is, however, more to the world of literature and culture. I used to say that no man could justly claim to be broadly and truly cultured until he had read Shakespeare, Dante's *Divina Commedia*, which, while sprung from the genius of the Italian people, transcends national limitations, and *Faust*, which is an expression of the genius of the German people but strikes universal notes.

We have been busy with the material things, and our *nouveaux riches* make themselves ridiculous in Europe, unable to appreciate its treasures. Reviewing a biography written in French a writer says: "Such books are not written in this country and indeed we have neither the art nor the measure of them. Perhaps because among us there is no finely keyed, discriminating public for such

work, of the very essence of literature, and also no doubt because the attitude of our publishers, with few exceptions, is most distinctly unfavorable toward it.' The French are "secure in the possession of the most incomparable literary tradition in the world." We devour the passing novels, but barely the names of great world-thinkers are known to us, such as Nietzsche, Ibsen, Tolstoy.

The world's masters emancipate themselves from any such bonds of nationalism as would restrict their genius. The little German Jew, the child Heinrich Heine, sees the Emperor Napoleon ride down the *allée* of the castle-garden of Düsseldorf, and from that day in the summer of 1811 he has a contempt for the German aristocracy and "sham-holy Prussia." In Paris he does not find his fellow-countrymen congenial. "The mission of the Germans in Paris," he writes, "appears to be to cure me of homesickness." Goethe too refused to be bound by any narrow German patriotism.

The international mind, the world point of view, the cosmopolitan spirit, the culture for which I plead, lifts us above the merely individual and local and emancipates us from bondage to the provincial, into the realm of the universal. We are introduced to the civilizations and literatures of men in all ages, and we have to do with world-problems. The pressure of the temporal and commonplace is ever upon us; the petty and sordid are tugging away to drag us down. It is our privilege to become citizens of the great world, and to commune with the great spirits of all ages—with the thinkers, the saints, the martyrs, the heroes, the idealists.



# THE AMERICAN INSTITUTE OF SACRED LITERATURE

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## TRAINING COURSES FOR SUNDAY-SCHOOL TEACHERS AND WORKERS

THE AMERICAN INSTITUTE OF SACRED LITERATURE is a department of the UNIVERSITY OF CHICAGO through which it conducts non-residence courses of reading and study of all grades in the Bible, Religious Education, Church History, Homiletics, Hebrew, New Testament Greek, and all other subjects which come within the scope of a theological seminary or a religious training school.

The efforts which are being made to meet the problem of the untrained Sunday-school teacher are many and of varying success. The INSTITUTE has hesitated to enter in any positive way a field in which others were able to command the support of great denominations and organizations. In announcing the following schedule of courses the INSTITUTE has no intention of appearing as a rival of any denomination or organization but rather as in a position which enables it to use the faculty and equipment of a large university in carrying on a type of work appropriate to an educational institution. We bespeak for it hearty co-operation from all denominations.

### I. The Essential Elements of Teacher-Training

It is a hopeful sign for the future of religious education that, more than ever before, urgent and intelligent attention is being given to the training of teachers. The Sunday school has reached such efficiency as entitles it to an intelligently constructed curriculum, suitable apparatus of instruction, and teachers who have knowledge of the subject and training for their work.

What are the qualifications for such work? We have no hesitation in replying that the first requisite of a good teacher is Christian character. The work of the Sunday school and of religious education is directed to the production of character. And one of the essential forces that the teacher must bring to his class is character in himself. Like begets like in moral

biology as surely as in physical and intellectual.

In the second place, the teacher must have a genuine love for his pupils and for his work. Work done in the spirit of a hireling is poor work everywhere, and nowhere more so than in religious teaching. Even arithmetic is poorly taught by a teacher who has no interest in his pupils or his work. But in religious education that teacher is practically useless who does not bring to his work a genuine interest in the highest welfare of his pupils and a deep desire to do them good. Such interest and desire not only give insight and tact, but directly tend to produce like qualities in the pupil and so to develop in him the character which it is the teacher's highest task to produce. If we would have really successful teachers, we must somewhere before, or in, or after the training, sift out the morally

incompetent and select for the work of religious teaching men and women who have purity, and strength of character, and a genuine love for those who are to be taught and for the work of teaching.

In the third place, a successful teacher must have such a knowledge of the natural laws of the developing physical, mental, and spiritual life from infancy to maturity that he will be able to minister to the spiritual needs of pupils in the way most effective for those in his charge.

To these qualities of first importance there will be added, likewise without hesitation, knowledge of the subject. Our schools of education and teacher-training colleges are no doubt learning and teaching many things that previous generations did not know about educational processes, but they have not discovered and never will discover anything that will take the place for the teacher of a thorough knowledge of his subject. Professor Münsterberg, discussing the effectiveness of the German schools as compared with those of other countries, ascribes it first of all to the fact that the teachers in the German *Gymnasias* are men who have a full scholarly knowledge of the subjects which they teach. They live, not from hand to mouth, but draw each day out of the full stores of their knowledge, nor can anything take the place of such knowledge in religious education.

Since the Bible is likely to continue to be the chief textbook of the Sunday school, a comprehensive survey of its books with a view to the use of this literature as a basis for religious teaching is at least the first step in acquiring knowledge which the Sunday-school teacher needs.

Religion is a theme which is concerned

with the history of the church and the methods of its expansion in the present as well as in the past. It may be desirable for teachers to study not only the Bible but church history, missions, and much else that might be useful as material for use in religious education. But the acquirement of this more extensive knowledge must be the work of many years, and the teacher who becomes skilful through the use of the Bible can safely be trusted to take up other subjects of study when the actual local need for the teaching of them to a class develops.

## II. First-Hand Knowledge of the Bible

A careful survey of training courses which have been published and are in use reveals the fact that through almost any of these courses the teacher may secure a great many facts of biblical history, some knowledge of the origin of the Bible, and in the better courses considerable pedagogical data. But although he is required to use the Bible as a textbook, the courses which are offered him usually require little or no first-hand knowledge of the book itself. In other words, facts and principles which he might easily deduce for himself from an actual study of the biblical books, he receives as statements to be learned from his textbooks.

The modern multi-volume arrangements of the biblical books, admirable as they are, are out of reach of most of the people in the average school. The majority of teachers today and for years to come will be required to use the ordinary editions of the Bible. Such a knowledge of the Old and New Testa-



ments in the common versions as will give the ability easily to handle, to analyze, and to appreciate the facts and teachings of the Bible in this form is essential. Assistance may be gained from historical and expository reading but all of the biblical courses described in the following paragraphs require *first-hand study of the Bible itself* rather than of books discussing it.

### III. Grades of Work

In the field of the Sunday school the necessity for using volunteer service has brought into the work of teaching a great variety of people. Few have college training, others are graduates of high schools, others have only a grammar-school training. Some specially gifted ones have through reading, personal study, and contact with educational environment brought themselves to a vantage ground of intelligence equal to and perhaps superior to those who had the greater educational opportunity. There is a vast difference also in the religious experience of these teachers, a difference due partly to maturity and partly to variations in character. To suit all of these conditions it is necessary to offer courses representing several grades of work, such as later paragraphs describe.

### IV. Class or Individual Work

There is a great advantage in class work, provided an intelligent and enthusiastic leader can be secured. On the other hand, it must be remembered that there are thousands of schools in which no such leader is available, yet in which

earnest teachers would gladly study under intelligent leadership. It should be borne in mind, therefore, that the courses outlined in this circular are planned primarily for individual work. Class work may be produced in any case by bringing together at regular intervals groups of teachers who are doing the individual work. Such a group may have the encouragement of a class leader if one is available, but can gain much simply by meeting for discussion. The more those who are teaching develop the capacity for independent work and feel the task of preparation to be an individual responsibility, the sooner we shall have effective teaching in the Sunday school.

On the other hand, the church must prepare for teaching service the young men and women who have not yet entered upon the serious work of life. A selected group of those who definitely desire to teach, meeting uninterruptedly at the Sunday-school hour, should be formed in every church, and should be given the best teacher available. Not until the third year of work should any draft be made upon this class for substitute teachers and then only for practical experiment of short periods as cadets. For such a class a three-year course should comprise: (1) a survey of the Old Testament; (2) a survey of the New Testament; and (3) practical pedagogy with practice and discussion.

### V. Courses of Study

#### I. Outline Series<sup>1</sup>

First year: The Origin and Religious Teaching of the Old Testament Books.

<sup>1</sup>Beginning with September, 1913, this course will appear in the *Biblical World* but will be reprinted in ten monthly parts for distribution to classes or individual students, October 1, 1913.



Second year: The Development of New Testament History and Literature.<sup>1</sup>

Third year: The Pupil and the Teacher.

Each biblical course requires an enrolment fee of fifty cents plus four cents postage. The pedagogical course requires an enrolment fee of \$1.00 plus 5 cents postage. Textbooks are provided for this charge and no reference books are required.

The pupil receives for his textbook a manual containing directions for daily or weekly study covering a period of nine months; question sheets are provided for those who desire them. Upon the return of these papers with questions answered, the certificates are awarded.

For leaders of classes a special series of suggestions is furnished in addition to the textbook.

## 2. Survey Series\*

First year: The Origin and Religious Teaching of the Old Testament Books.

Second year: The Development of New Testament History and Literature.

Third year: The Pupil and the Teacher.

For each biblical course, a fee of \$5.00 plus fifty cents postage, and for the pedagogical course \$5.50, plus fifty cents postage is required.

The pupil receives in addition to his textbook a special series of twenty instruction sheets assigning definite tasks. These are sent at intervals during the year as rapidly as the student's work demands. Written reports upon tasks

thus assigned are regularly returned to the Institute, where they are criticized by an instructor and returned with helpful suggestions. Local problems of the prospective teacher may be stated and discussed. Upon the satisfactory completion of the course a certificate is awarded.

A class may be registered through the leader as an individual. Each member of the class will pay a fee of fifty cents plus four cents postage in the biblical course and one dollar plus 8 cents postage in the pedagogical course, the leader having paid the regular fee for a survey course. Answers to questions may be sent in a joint paper as through the leader or an appointed member, rotating from week to week.

## 3. Advanced Series

(1) *Survey Course in Religious Education*.—An endeavor will be made to acquaint the student with the very significant field of religious education now receiving so much attention from all thoughtful workers in church and in general educational lines. In doing this an outline study of child development and the child's religious interests will be made. Such questions as the use of ethics and the application of general educational methods in religious education will be discussed. Special attention will be given to the Sunday school, its equipment, administration, properly graded curriculum, and the training of its teachers. Instruction will be by means of textbooks, topics for special investigation and questions. The course is intended for pastors, Sunday-school superintendents and lay workers, and will be adapted to the needs of the individual stu-

\* Textbooks.—*The Origin and Religious Teaching of the Old Testament Books*, by Georgia Louise Chamberlin; *The Development of New Testament History and Literature*, by Ernest D. Burton and Fred Merrifield; *The Pupil and the Teacher*, by Weigle.

<sup>2</sup> The textbooks in the survey courses are the same as those in the elementary series.

dent. Anyone who has had high-school training can follow the course with profit, but additional work and "Elementary Psychology" as a prerequisite will be required of those who wish University credit for the course. Mj. Professor Soares and Dr. Evans.

(2) *An Introduction to the Old Testament*.—This study emphasizes such points as will familiarize one with the outline features of this portion of the Bible. It describes: (1) The method of preserving ancient records, (2) the method of compiling and editing those documents; (3) the historical background of the Old Testament books; (4) the literary character of each book; (5) its chief doctrinal teachings; (6) its place in the scheme of biblical revelation; and (7) the best literature with which to pursue and solve its problems. The work is planned on a practical basis, and aims to give students a reasonably complete idea of the new and real advances that have been made in the last few decades in the understanding of the Old Testament. Mj. Professor Price.

(3) *Introduction to the Books of the New Testament*.—

A. *Life of the Apostle Paul and Introduction to the Pauline Epistles*.—The work in this course is done on the basis of a handbook, containing an outline of the life of Paul, topics for special study, with references to literature, and a brief introduction to the epistles. The aim is to prepare the student for the interpretation of the letters of Paul and for an understanding of his personality and theology. Mj.

B. *Introduction to the Gospels, Acts, and General Epistles*.—Includes the study of the occasion and purpose of each book and its general content and structure. Mj. Professor Burton and Dr. Bailey.

(4) *General Course in Child-Study*.—This course aims to familiarize students with the known facts and established principles regarding child life. It reviews the principal problems investigated, the accepted present-

day methods of collecting, standardizing, and presenting data, and the most important results of recent and contemporaneous work in their various bearings. Mj. Dr. Mac-Millan.

(5) *Educational Psychology*.—A study of the fundamental psychological processes, with especial emphasis upon those which have direct relation to educational problems. The application of mental laws both to general educational procedure and to the conduct of the special disciplines is made throughout. For example, the general problem of interest, and the particular school subjects, reading, writing, and number are treated from the psychological point of view. Attention is given also to the mental development of the child. Mj. Dr. Freeman and Dr. Ashley.

(6) *Elementary Psychology*.—This course takes up the general study of mental processes. It aims to train the student to observe the processes of his own experience and those of others, and to appreciate critically whatever he may read along psychological lines. It is introductory to all work in philosophy and pedagogy, and is an important part of equipment for historical and literary interpretation. Mj. Assistant Professor Carr.

(7) *Psychology of Religion*.—The following topics are considered: (1) history of the psychology of religion; (2) the psychological point of view; (3) primitive religion; (4) custom and taboo; (5) magic; (6) spirits; (7) sacrifice; (8) prayer; (9) mythology; (10) development of religion; (11) religion in childhood; (12) adolescence; (13) normal growth; (14) conversion; (15) religion as involving the entire psychical life; (16) ideation; (17) feeling; (18) genius and inspiration; (19) non-religious persons; (20) sects; (21) the religious consciousness in democracy and science. Prerequisite: Elementary Psychology. Mj. Assistant Professor Ames.

(8) *Rural Life*.—The aim of this course is



to study rural social life in America, with its problem of isolation, and organized efforts for improvement. The course is designed to meet the needs of Young Men's and Young Women's Christian Association secretaries, country ministers, teachers, social workers, and others who are dealing with the problems of rural communities. The country will be studied in its physical, economic, and psychological aspects with a view to a thorough understanding of rural life, a discovery of needs and existing efforts to meet these, and suggestions for further improvement. Mj. Assistant Professor MacLean.

These courses may also be chosen by students who wish to work for a Bachelor's (A.B. or Ph.B.) degree in the University of Chicago. Students who have not matriculated are required to pay a matriculation fee of \$5.00. (This fee is paid but once.)<sup>1</sup> The tuition fee is \$16.00 for a major course and \$8.00 for a minor course. The instruction, although by correspondence, is individual and personal and maintains the same high standard of excellence on the part of teachers and pupils as in the University classroom. Many other courses are available though not listed here.

#### VI. Brief Reading Courses and Traveling Libraries

1. Child-Study and Teaching Methods.
2. Organization, Grading, and Equipment of the Sunday School.
3. Introduction to the Old Testament.
4. Introduction to the New Testament.

Each of these courses represents three

or four of the best and most recent books on the subject. The books chosen are non-technical in character and calculated to inspire as well as to instruct.

A membership fee of fifty cents gives the privilege of one of these courses. The reader is supplied with a list of the books and a series of questions upon each book. The answering of these questions will entitle the reader to a certificate.

Traveling libraries containing *all of the books on the four courses* will be sent, express paid, to any school on the payment of a fee of \$3.50. The library may be retained four months, thus providing to any enrolled member of the Institute an opportunity to read the particular books of the course for which he has enrolled. At the same time other members of the school will have the opportunity to become acquainted with a considerable number of modern books useful to Sunday-school teachers. Requests for libraries, as their number is limited, must be filled in the order of application. The books of any one course will be sent to individual teachers or a school for a loan fee of \$1.00. All books are sent express paid. At the end of the loan period they may be purchased or returned at the expense of the user.

The above courses have been prepared with the co-operation of the following departments in the University of Chicago: Religious Education, New Testament Literature and Exegesis, Old Testament Literature and Exegesis, Sociology, Psychology, The College of Education, and become effective September 1, 1913.

<sup>1</sup> A major course corresponds to four hours a week for one quarter; a minor course to two hours a week for one quarter, of resident work at the University.



## CURRENT OPINION

### Our Debt to Northern Israel

After briefly reviewing the history of North Israel especially from the point of view of the influence of its history on religion and prophecy, F. J. Fookes Jackson, writing under the above caption in the *Interpreter* for April, sums up the debt as follows: North Israel inspired Judaism with all that was best in it. In Israel almost all the great deeds of early heroism were wrought. Of the judges, only Othniel was of Judah, Israel inaugurated prophecy; Samuel, Elijah Elisha, Jonah, Micaiah, Amos, Hosea, all belonged to the Northern Kingdom. The writer goes on to say that Christianity could hardly have emanated from Jerusalem. We must go to Galilee "to the land of Zebulun and Naphtali" for the beginnings of that great revolution in human ideals. There, as in the ninth and tenth centuries before, so in the first century, we find a freedom of ideas, a larger sympathy with mankind than ever characterized Jerusalem. The Galileans of our Lord's day displayed many of the qualities of a free race. The fiction that the Ten Tribes vanished completely receives no support in the canonical books of the Old Testament.

### Precocious Sin—Consciousness

In editorial comment in the *Homiletic Review* for June, the editor says: "One of the most mischievous forms of our religious inheritance from days when men held more naïve conceptions of the human soul is the idea that young children may be 'sinners' fully conscious of their violations of God's will and therefore subject to all the conditions of repentance and conversion. But the very occasional infant prodigy should no more be taken as establishing a norm in the order of religious consciousness any more than the musical or mathematical prodigy in their corresponding orders.

Little children normally have no sin-consciousness, for the simple reason that their minds are not sufficiently developed to perceive the moral values of experience, nor have they had those experiences vitally destructive of their selfhoods and therefore sinful. An abnormal consciousness of moral values and religious experience may however be created for children by adults suggesting ideas and inducing feelings to their impressionable and indiscriminating stage of development. The grave danger is the creation of an artificial condition of the soul, and by hastening the ripening of the functions of life precociously and thus of curtailing the energies of later years as well as the normal fruitage of the soul.

### On the True Position of John, Chap. 6

Charles Foxley, writing in the *Interpreter*, for April, upholds a position suggested by Norris in the *Journal of Theology* but which failed to meet with much recognition, to the effect that John, chap. 6., has been misplaced and that its true place is between chaps. 4 and 5. His reasons he gathers under the following heads: (1) Connection of time and space: John chap. 4, leaves Christ at Cana of Galilee, John chap. 5 takes him to Jerusalem but does not bring him back, to Galilee. John, chap. 6 opens with his voyage across the Sea of Galilee and John 7:1 explains Christ's presence in Galilee in a way which is hardly necessary when John chap. 6, left him there. When the order chaps. 4, 6, 5, 7 is adopted, we have Christ first at Cana on the west of the lake in 4:43-54. He both crosses the lake and returns again to the west side in chap. 6, and goes up to Jerusalem in chap. 6. (2) Arrangement of the miracles: On the proposed rearrangement, the miracles fall naturally into four pairs of closely related miracles, performed two each in Cana, at the sea of

Galilee, in Jerusalem, and Judea, in order, (3) Arrangement of the festivals: "The unknown feast" of John, chap. 5, if placed between chap. 6 and 7, would give a complete series of Jewish feasts in order, each connected with a miracle of Jesus and with special teaching suitable to the feast and linking on to the miracle. Finally, says Foxley, chap. 7 seems to grow naturally out of chap. 5; especially does 7:19-24 follow on 5:16 and 5:46.

### Christian Unity

The united church of the future, in order to be a really Christian and catholic organization, must provide for the religious satisfaction of man along the lines of his rational and logical powers, as do the Unitarians; along the lines of his emotions, as do revivalists of the Wesleyan type; and along the lines of ritual and liturgy, as do the Episcopalians. Such is the opinion of Right Reverend Franklin S. Spalding, Protestant Episcopal bishop of Utah, as expressed in a lengthy contribution to the May *Atlantic*. What is necessary is an organization of religion which shall, with equal authority and credit, provide for these three forms of religious need, so that one in search of his soul's health may pass from one to the other with no more suspicion or loss of standing than a citizen of Massachusetts experiences in going from Boston to Los Angeles in search of his bodily health.

In accomplishing the work of Christian unity, a number of conditions and circumstances must be recognized as having a large and vital bearing on the situation.

In the first place, the present movement for union among the churches has a close relation to the new social sense. So long as the chief business of ecclesiastical organizations was to teach dogmas and creeds, isolation was inevitable and desirable. But combination is necessary for efficiency when religious bodies accept the obligation of

social service either on the home field or in the foreign mission field.

Interest in social science, however, may make us forget that the churches are not primarily organized charity societies and social settlements. The danger, today, is that those who are planning for Christian unity, in their zeal to supply man's physical needs, will forget that he also has spiritual needs. The business of the church is to do something more than serve tables. The social expert must be viewed as a friendly outsider; and the movement for Christian unity must be treated as a religious, not as a humanitarian, movement.

The dogmatic theologian cannot be accepted as a guide to unity. Writers of creeds are rarely able to see when their task is done. The attempts of theologians to substitute for the religion of Jesus their various theological speculations have caused more disunion than concord. Their positions are more often challenges to warfare than invitations to peace. Again, the movement for unity is not philosophical or metaphysical, but religious. The Nicene, or the Augustinian, or the mediaeval theologies, each and all, no more exhaust the full meaning of man's relation to God than the Ptolemaic, the Newtonian, or the Darwinian theories of the physical universe exhaust the full meaning of man's relation to nature. Systems of theology are ways of approach, and not ends of journeys. For one ecclesiastical organization to suppose that its creedal statement expresses the final truth about God and immortality is as absurd as to suppose that Newton's *Principia* or Darwin's *Origin of Species* gives final and complete knowledge of sky and earth. To assert that the sacramental means of grace performed by one accredited order of priests is the only way of appropriating divine strength is as untrue as it would be to claim that one type of engine utilizes the whole power of steam. The real value of any movement for Christian unity depends on



the progress it makes toward securing for all an adequate expression of their religious life.

An obstacle to unity is found in the inconsistent way in which even enlightened thinkers use the Bible as an authority. Very few advocates of verbal inspiration can be found today. Indeed, most leaders of thought in all the churches have accepted in part at least the higher criticism. But when it comes to the proof texts of their own sectarian basis, then they forget their modern scholarship and criticism, and go back to verbal inspiration. The interpretation of the Bible which is really being read today is not issued in the interest of any sect, but by publishers bidding for a wider circle of readers than the membership of any one society. They encourage non-partisan teachers in non-sectarian universities to publish their opinions; and even sectarian teachers, writing for commentaries like the *Expositors'*, the *International*, and the *Westminster*, or for modern Bible dictionaries and encyclopedias, make an earnest effort not to write as special pleaders, but as careful and judicious scholars. Why need there be any more bias in the mind of the investigator of spiritual problems than in the mind of the investigator of scientific matters? Perhaps when we make religion, and not theology, the important matter, partisanship will cease.

None of the churches of today appropriate the Christian heritage, because they are interested in dogma rather than life. Those who boast that they are "historic" overlook the values of the last five hundred years of Christian history; while the non-conformist churches fail to make their own the treasures of the first five hundred years. Christian unity will never come until the followers of Jesus Christ realize that his religion depends, not upon exact thinking, but upon Christlike living.

#### **Shall the Jews Reclaim Jesus?**

This is the question asked by Dr. Stephen S. Wise, the Jewish rabbi of the

Free Synagogue in New York. He would reclaim Jesus as the "Jew of Jews." He characterizes him as "a teacher, a leader, a prophet, clear visioned, tenderly loving, selfless, godlike though not uniquely godly, and not humanly divine but divinely human." Rabbi Wise would reject the dogmatic teaching of Paul but claim Jesus as the Jews' own. Rabbi Wise says that "in appropriating their elder brother, Jesus, the Jews are not urging a single step toward Christianity but accepting the Jewish teachings of Jesus the Jew."

#### **The Attitude of Missionaries toward the Historical Criticism of the Bible**

Dean Bosworth of Oberlin Theological Seminary, writing for the *Chinese Recorder* on the subject of "The Attitude of Missionaries toward the Historical Criticism of the Bible," sets out by first defining the meaning of the term "historical criticism" as an attempt to find out *What actually happened*, in regard to the many questions which Bible study raises. He summarizes his reflections as follows:

1. The missionary should be familiar with the chief results of historical criticism and the principal positions of both the conservative and radical schools. Missionaries will otherwise be discredited in the eyes of Japanese and Chinese students who have returned from universities in Germany, England, France, and America, more or less familiar with the results of historical biblical criticism, particularly of the more radical type, where the spirit of historical criticism has prevailed in all other departments of learning. Their estimate of the missionaries will greatly influence the opinion of the intelligent and influential classes. This will prove more so in the future than in the past. Familiarity with the results of critical scholarship will win confidence from educated Chinese and Japanese.



2. The attitude of religious leaders and teachers toward historical criticism should be tolerant and sympathetic. The genius of historical criticism has been a passion for truth, a determination to find out "what actually happened."

3. Religious leaders will discover and utilize the evangelistic value of historical criticism. The chief result of historical criticism has been that it has shown that the Bible has sprung out of the religious experience of men with God. This makes an evangelistic appeal of unsurpassed power. The priceless collections incorporated in our Gospels, for example, were intimately knit up with the life of many Christians living in fellowships with their risen Lord. They came to them not merely as the attested words of the historical Jesus but as the message of the living Lord working in the experience of many believers. The historical study of Paul's letters throws us back on his own profound religious experience. The historical process brings us back to an ultimate and elemental experience, the experience of souls of men in fellowship with God. The emphasis has been slowly transferred from the book to the life-experience out of which it sprang. Where this result has established itself in the Christian conscious of the church, unembarrassed by controversy over minor points, it will constitute a great asset for evangelism.

The scientific spirit is entering China and China is certain in common with the Western world to lay the chief emphasis upon the phenomena of life. Then it will be a distinct advantage to Christianity to be recognized as a religion which goes back of its book and places supreme emphasis upon the life that gave it birth, rather than on the book itself. The primitive oriental Asiatic Christianity which is being brought to light in historical criticism may prove more intelligible to the modern Asiatic oriental mind than the more com-

plicated theological Christianity which was developed in Europe in the post-apostolic and Middle Ages and which constituted the necessary adjustment of Christianity to the ideas and thought of those times. Christianity is greater than its theology, and its true greatness becomes evident only when those elements that gave it birth are rediscovered, re-emphasized, and reproduced in modern experience. Very significantly Christianity is the first of the great religions of the world to subject its sacred literature to a most thorough and scientific investigation. This work has been done not by hostile outsiders but by Christian men themselves. Thus has Christianity been preparing to make the evangelistic conquest of the world.

#### **International Christianity**

The flurry over the Japanese question in California was made the occasion for a dinner given by Count Okuma, attended by leading Japanese statesmen and American visitors, at which John R. Mott, Hamilton W. Mabie, and Dr. F. G. Peabody represented the desire of the American people for peace. Count Okuma recognized the provocations and said that the dependence in the end must be not on diplomacy or courts, or commerce, but on the control of the Christian spirit. He appealed to the United States and to California to be Christian in the treatment of other nations.

#### **Japanese Women and the Problems of the Present Day**

Miss Unie Tsuda, a pioneer educator of women in Japan, under the above caption, in the *International Review of Missions*, of April, 1912, discusses the present condition of the Japanese woman. Prior to the introduction into, and the dominance of Buddhism and Confucianism in Japan, her women held a high position. Women were even sovereign rulers of Japan. But

Buddhism and Confucianism degraded their status, the former considered the chief virtue of woman to consist in humility, the latter, obedience. Thus they deprived woman of her positive virtues and positive value. Then with the coming of the Western ideals of womanhood, the state of woman has been greatly altered. The woman of today, stimulated by her education and the consequent broadening of her horizon, is very much in danger of emphasizing, in an ill-balanced aggressiveness, her place in society. She is influenced, too, by the extremely radical views of some women in the West. The mother, with her old passive ideals of womanhood, is utterly incapable of appreciating the assertions of her daughter for freedom and recognition. Many a man, though modern in political, intellectual and commercial matters, is very conservative in his views of woman. He still thinks the old ideals of womanhood are more to be desired than the new. So the present clash between the old and the new ideals, in general, and particularly, of woman, is inevitable; and it is causing no small concern and reflection. Add to this the employment of girls and women in business and industry, creating social and moral problems. What is the best agency which will conserve the best ideas of the past, assimilate them with the choice elements of the new, and thus produce the highest type of womanhood attainable under the present state of civilization? Miss Tsuda considers this agency is the Christian religion.

Buddhism gave to woman humility, but at the price of self-effacement and degradation, not by the teaching of lofty ideals for her. It

took away her individuality, even her soul. . . . Christianity places woman on a level with man. Her individuality and worth in herself is recognized, and full scope is given to her powers. At the same time by teaching self-sacrifice and service founded on the higher, broader ideal of love for others, it replaces the narrow old standard of self-sacrifice for the group of one's family.

### **Why the Jews Have Succeeded**

Dr. Charles Eliot, speaking at Boston, Mass., on May 5, on the occasion of the fifth annual dinner of the Harvard Menorah Society, attributed the success of the Jewish race to its ideals of rare significance, strength, and power. The first of these has been that of one God to which the race has been true under the most distressing and trying of all environments. The second Jewish ideal is the ideal of the family, an ideal fertile for permanence in human society. The third is the ethics of the Ten Commandments—the most compact and effective code that has ever been written among any people.

These ideals have been maintained four thousand years under circumstances of great sacrifice, persecution, and physical suffering. Loyalty to ideals has been the source of the tremendous influence of Jewish ideals in the world. The Jewish ideals have been spiritual. Can they in America meet the test of liberty, political, industrial, and social, denied in former centuries? If they meet the test successfully the Jewish race will get over its apparent tendency of the moment toward materialism and will return to its traditional ideals which are spiritual, religious, lofty, and pure.



# THE CHURCH AND THE WORLD

## MISSIONS

### **Success of the Labor Temple**

A few years ago the Presbyterian Board of Home Missions established a department of church and labor with Rev. Chas. Stelzle at its head. As a demonstration under difficult conditions the board established the Labor Temple at East Fourteenth Street and Second Avenue, Manhattan, New York City, using a one-time Presbyterian church for the purpose. So marked has been the success of the venture that \$200,000 have just been paid for the site, and the intention is announced of building there, as soon as money can be secured, a labor temple that shall be for the use, not merely of New York labor organizations, but be in a sense a national headquarters for labor interests. At present 4,000 working people in a month use the building, not to attend meetings merely, but to transact business connected with labor organizations. The plan is to provide an auditorium seating at least 1,500, to use a second floor for motion pictures, solely on educational lines, and to offer upper floors for offices for labor bodies. It is calculated that \$350,000 or \$500,000 will be needed to carry out the project, but Presbyterian leaders have committed themselves to it and plans are already being drawn. The success of the labor demonstration in which Presbyterians led has been far beyond expectation.

### **England Ends the Putumayo Atrocities**

The British government after careful judicial inquiry has dissolved the charter of the rubber company responsible for the Putumayo atrocities. The result is the disgrace of certain well-to-do subjects of King George who preferred dividends to justice. Christian England is seeking to atone for the

wrong by sending a band of heroic missionaries to the Putumayo district. It will be difficult for the poor persecuted slaves to believe any white man can be their friend, but faith will in time remove suspicion, hate, and fear, and the red field of exploitation will become a field of victory for manhood, education, and an independent native life.

### **Woman's Century in Turkey**

The leaders of Turkish thought are beginning to realize that education is the basis of female emancipation and educated women can possess great power in serving society and their country. Ahmed Jeodet Bey has been making an earnest plea for the education of his Turkish sisters. He conceives them to be potentially noble, sensible, and intellectual creatures, if they be properly educated and trained. He believes they see Turkey's present position more clearly than the men do and are quite capable of lending a hand to extricate their country from ruin. Mussulman girls have a strong desire for mental and moral advance and recognize the need of the time for the uplift of their sex, especially in the light of the calamities that have befallen their country. The writer seeks to vindicate his countrywomen from charges of inferiority and makes a plea to the women of his country to take the initiative through some organization however small, not only to train the children, but to train the women also for a proper appreciation of Turkish social and political life.

### **Recent Changes in Persia**

The *Missionary Review of the World* for May, 1913, points out some profound and extensive social changes which have accompanied the rapid political changes in Persia



since 1905. There has been a growing sense of the inadequacy and futility of the old learning and old system of education. There is a questioning of religious sanctions, an increase of unbelief, and a breaking-free from the traditional trammels of religion which restrict intercourse between Moslems and non-Moslems. The appetite for knowledge has been awakened and craves satisfaction. An evidence of this is the fact that about one thousand children from Moslem homes, mainly from the upper and influential classes, over two hundred of whom are girls, are in attendance at Protestant mission schools in Persia. This represents a threefold increase in seven years.

Though there is no recognition of religious freedom and no guaranty of safety to any who renounce Islam, greater freedom prevails than in the past, and the profession of Christianity is attended with less risks. The number of converts is slowly increasing, and the relieving of the disabilities under which Christians have lived and worked give prospect for greater opportunity for progress.

#### **The Significance of China's Call for Prayer**

This is the first time that a non-Christian nation has officially recognized the Christian church in such fashion. This first recognition comes moreover not as a condescending favor but as an earnest entreaty for the help of the prayers of Christians in meeting the government's new problems. What a dramatic revolution since the efforts of the Peking government a dozen years ago to exterminate Christianity. The proclamation went so surprisingly far as to decree that government officials all over the empire should attend the prayer services of the native Christians on April 27. This means that the humble chapels throughout the land for the first time would see the dignitaries within their walls. The fact of this government proclamation and the presence of these officials in these Christian

meeting places will do more to establish the "face" of Christianity than any possible combined action of the missionaries and foreign boards.

#### **Spread of Christianity in India**

According to the *New Era* the recent census of India shows an increase of the Christian population in the last decade from 2,900,000 to 3,876,000, a gain of 30 per cent, while the population at large has increased 6 per cent. The progress of Christianity has been greater than that of Hinduism by five times, and seven fold greater than the progress of Mohammedanism. Alarm is felt by the leaders of thought in those religions at the very probable prospect of the Christian religion in time totally supplanting the others. Aside from the possibility of any great mass movements, if the present rate of increase be maintained India will be entirely Christian in 160 years' time.

#### **Mr. Mott's Remarkable Work in China**

The evangelistic meetings recently held by Dr. J. R. Mott for government school students in China, according to his own statements, surpass anything in his experience of twenty-five years. A second address was delivered one night in Canton to 1,500 who were turned away from the first meeting. In three night's meetings there were a total of 800 inquirers. The attendance was surpassed by that at Peking, where a still larger temporary auditorium was built, and again surpassed at Mukden with 5,000 at the first meeting and 1,000 inquirers the first day. Evangelist meetings were also held at other great centers.

A most significant thing about the meetings is the extraordinary whole-hearted co-operation of the government, the result of conviction on the part of officials that a republic is an impossibility without a moral foundation, and that the Christian religion is the best agency for securing this moral

foundation. This co-operation revealed itself in very many ways and occasions, as for instance, in Mukden the governor voluntarily assumed the entire cost for erecting a special building. The commissioner for education presided at the meeting and emphasized the call for inquirers. China is clearly sympathetic with the

Christian propaganda, and instead of the old official opposition, cordial, intelligent, and thoroughgoing co-operation is manifest at every point. Very thorough efforts are being made to follow up the work only begun at the campaign meetings, and to make it permanent.

## RELIGIOUS EDUCATION

### **The Boy of High-School Age**

Bird T. Baldwin, professor of psychology and education in Swarthmore College, has the following in substance, to say in *Religious Education* for April, relative to the moral and religious development of the boy of high-school age.

Commenting first on the elimination of adolescent boys from the Sunday school, he mentions as some of the causes for the same on the boy's part, his failure to realize the need of moral and religious training; his feeling "too big" for the Sunday school; or, again his parents do not attend; his associates are not there; and on the other hand the aims and organization and methods of the Sunday school are not in harmony with the boy's particular needs at this time; you cannot change boy nature; the Sunday school must be adjusted to the boy and freer and less conventional methods used.

One great cause of elimination is the failure of the teacher to understand boys of this age. The boys' interests and feelings must determine methods. With the boy it is a time of the awakening of social instinct and of rapid growth in moral judgment, a time of visions and the birth of ideals which are likely to be as fleeting, temporary, and shifting as his own experiences. These conflicting attitudes call for patience, resourcefulness, and sympathy on the part of the teacher who should undoubtedly be a man who is acquainted with the interests, problems, and activities of boy life. The boy resents all efforts to be made good.

His ideals and desire to co-operate afford opportunity for directing his good inclinations along the line of usefulness, moral action, and happiness. The teacher must use the social group tendencies which largely determine and control the boy's ideals and activities as moral educative forces.

Sunday schools should not be graded according to chronological age, but on the basis of physiological age and social interests. As a general rule, taller and heavier boys are further developed physiologically and mentally than their shorter and lighter companions.

This first period of adolescence is one normally of emotional religious experiences, and of true moral awakenings which arise mainly from the social instincts of loyalty, co-operation, and self-direction. Reactions counter to moral development are therefore to be met, not by punishment or scolding, but rather the modification or substitution of new interests. The adult male leader should utilize the boys' group instinct and fondness for association, by organizing the boys into small clubs, in an unobtrusive way and on a substantial social foundation with a well-formulated purpose. The great success of the Boy Scouts movement rests in the main on its direct appeal to the spirit of loyalty, predatory interests, co-operation, and moral courage.

### **Traveling Libraries for Ministers**

Many people suppose that the book education of a minister is completed in a



theological seminary. Few books, however, have a useful life of more than twenty-five years, and all of that period the book is becoming out of date until at last it may be considered defunct, so far as its usefulness in the study of theology is concerned. In the ministerial profession, quite as much as in the profession of medicine or law, it is absolutely necessary that the minister should read, and read widely, if he would keep his thinking in religious fields as fresh and vital as in the other phases of life. Education must be a continuous and never-ending process. Why is it that many a man who is considered brilliant in the theological seminary is never heard of afterward? At least partly because he takes root in some remote field at a distance from intellectual advantages and associations, where, with a salary sufficient to cover only food, clothing, and the pressing necessities of a family, he stagnates intellectually, and to some extent spiritually.

A solution of this problem has been hard to find, but a recent movement on the part of the American Institute of Sacred Literature to furnish traveling libraries for ministers has been successful in meeting the needs of between sixty and seventy men during the past year. These libraries are arranged in different courses in groups of from ten to twenty volumes, and are sent out at the expense of the Institute, even to distant points, for a small fee.

Printed matter such as accompanies these libraries has appeared in the *Biblical World* covering the courses, the last completed in the June number.

At the urgent request of missionaries in east China, a dozen or more libraries have been placed in circulation there, and five more in west China. A call has come from Turkey and Japan for the same privilege, and also from the Hawaiian Islands. The work has been in progress now for more than two years, and the demand for libraries is increasing to such an extent that the Insti-

tute has just inaugurated a campaign for a special fund for the purchase of libraries. The fee paid by the reader pays only the expense of circulating them.

We see no reason why this important enterprise should not receive generous support from those who are interested in helping men, in whatever out-of-the-way corners of the earth they may be placed, to keep in touch with current thought, and perhaps to equip themselves for larger, and in some ways more rewarding fields.

#### **Wanted:—A Ministry That Grapples with Men's Actual Needs**

A Toledo minister sent out to 120 of the most prominent business men of his city a list of questions relative to their attitude to the belief in the existence of God, the purpose of human existence, the question of man's moral responsibility to God, of immortality, of providential interest in, and interposition for, humanity, and their attitude toward the church. The inquirer, Rev. George R. Wallace, tells in the *Advance* (Chicago) the results of his investigation. He says "the promptness, frankness, earnestness of the replies were pleasantly surprising." He says further that in marked evidence were "the pathetic yearning for a sufficient faith, the diversity of beliefs, the startling denials of doctrines commonly cherished by the church." In reply to the question, "What good is the church to the world?" not one unkind criticism or weak indorsement of the church was received. The answers to the several questions made two impressions upon the propounder; "One is that men are interested as much as ever in the history of the world, in the great religious questions regarding life and destiny. The other is that never has there been greater need nor greater opportunity for ministers to present intelligently, rationally, and earnestly the fundamental truths of Christianity. Men are

hungrily seeking for true guidance in things spiritual. This is the age for ministers

with a divinely inspired message; the world turns disappointed from all others."

## CHURCH EFFICIENCY

### Linking up the College Men with Churches

College and university men too often fail to connect themselves, says the *Continent*, with the organized Christianity of the communities where they settle after graduation, and sometimes men who were religious leaders in college life fall away from active religious life when they make the transition from study to money-making. The Y.M.C.A. is making a vigorous attack on the problem in New York and Chicago. A secretary in each city makes it a speciality—Orrin G. Cocks in New York and Harry T. Williams in Chicago. In New York the work is closely allied with the Federation of Churches and is expressed through the Laity League for Social Service. In Chicago, Mr. Williams pushes his efforts through the Interchurch Commission. Both organizations aim to interest young men or other capable youths in definite tasks of Christian effort and request pastors to communicate to them specific opportunity for work that challenges a young Christian to be of use to his less fortunate fellows.

### Evangelicalism Born of Experience with Life

The *Continent* relates that Friedrich William Foerster, professor of pedagogy in the University of Zurich, has lately come forth as an avowed teacher of evangelical Christianity. Realizing that his bookish life was resulting in no tangible human service or vital apprehension of the realities of life, he determined to correct his book-learned notions by practical observations of social conditions. He accordingly spent two years studying the labor movement, juvenile delinquency, and the relief of the poor. The result was his becoming a

worker with the specific object of forming character among the children. His purely ethical teachings failing to take hold, he found himself driven to the conclusion that "moral education can find its complete expression only in the Christian religion." The professor has fully and frankly accepted the position that man's unregenerate nature can be made capable of righteousness only by the unfolding of the grace of God. Professor Foerster writes voluminously and his influence in Europe is said to be spreading rapidly.

### Co-operation in Western Washington

The Western Washington Home Mission Council, made up of representatives of all the evangelical denominations doing mission work in western Washington, with a well-defined constitution and principles of co-operation, is doing efficient work in the way of avoiding duplicating, overlapping and waste of men and money. In a dozen cases where the council's advice has been followed, the result has been a saving of men and money and a strengthening of the forces on the field. The first "get-together" banquet of four hundred men, clergymen and laymen recently held, represented all the leading evangelical denominations. The council augurs for greater harmony and economy in the church extension work on home mission fields.

### Practical Religion in Atlanta, Georgia

Two men, Marion M. Jackson, lawyer, and John J. Egan, capitalist, inspired by the Men and Religion Forward Movement, are largely responsible for a great moral achievement in Atlanta, Ga. Every disreputable house in that city has been closed. These leaders secured advertising space in



the newspapers and made such startling exposure of vice conditions and such moral and religious appeals that they aroused powerful public sentiment and drastic official action.

### **The "Men and Religion" Leaders in Asia**

Eight or ten men, leaders of the "Men and Religion Forward Movement," are seeking at present to arouse fresh religious interest in the Orient. These men are coming into close contact with many thousands of students in the institutions of learning in Japan. In Kyoto at the Imperial University, where a distinctively Christian theme has never before been presented, a great crowd of students as well as the president of the university and members of the faculty were present. A leading Japanese non-Christian said to Mr. Fred B. Smith, one of the leading spirits of the party, that he was convinced that Japan must become Christian or she would never be a great nation. The party had a conference during the campaign in Japan with a company of leaders in Tokyo at which many prominent Japanese leaders were present. The delegates of the movement are making dominant the note of social service and evangelism. The practical message seems to have appealed powerfully to the keen Japanese who are realizing as never before that Christianity is consistent with the highest degree of patriotism, and, in fact, the inspiration of it, and that the religion of Jesus Christ replaces every wrong, every sham, with something better.

After holding forty-one meetings in Japan with an aggregate attendance of 13,839, the group of men now going around the world in the interests of the Men and Religion Movement went on to China. They report Sun Yat Sen as the most talked of man in China, also that the heathen temples are being abandoned. A prominent missionary said to them: "Our greatest handicap is the godless European

and American who leaves his religion at home and comes here for greed and graft." On the closing night in China the group was entertained by the International University Club, when 200 college graduates from every land were present. In all, twenty-four meetings were held in China. The company sailed via the Philippines to Melbourne, Australia, where their greatest campaign was held with 21,000 men in six meetings and 400 each day in institutes.

### **Church Unity**

"We want Apostles of Reconciliation—men who have seen the heavenly vision and can be content with no lower ideal than the one Body of Christ." This declaration by Dr. Armitage Robinson, the dean of Wells, is indorsed in a significant article on "Church Unity," in the *London Quarterly Review*, for April, by Rev. Dr. W. H. Griffith Thomas, of Toronto. The writer holds that we must study afresh what is essential in the New Testament in regard to the church and the ministry. We must then study afresh all the available facts of second-century history. We must study afresh the meaning of certain well-known ecclesiastical terms. We must study afresh the Church of England position on all matters connected with the church and ministry. We must study afresh and with great care what each non-episcopal church holds on the subjects of the church and ministry. We must study afresh what is to be understood by the ministry in relation to the church and sacraments. We must study afresh what each church is actually doing in the Christian world at the present time.

During the last few years there has been a most remarkable spiritual movement in Korea, but it has been almost wholly outside the Anglican mission of the country, while Presbyterians and others have reaped abundantly. The extreme Anglicanism of Korea seems to be a very small factor in the development of that land. Travelers like

Bishop Montgomery and Canon Tupper Carey have lately expressed themselves in the frankest terms about the comparative insignificance of Anglican missions in various parts of the world. To ordinary observers it would seem the height of absurdity that by a theory of apostolical succession millions of the most intelligent and devoted followers of Christ in the whole world are to be cut off from any real recognition as part of the true Catholic church. The Bishop of Oxford, in one of his recent works, speaks in the frankest terms of the presence of the Holy Spirit in the non-episcopal churches. It is well known that there are two views of episcopacy held in the English church today, the one represented by Bishop Lightfoot and the other by Bishop Gore, and before Anglicans can approach non-Episcopalians they ought to settle for themselves which of these views is correct. There are many Anglican churchmen today who are more than content to take the position laid down by Professor Gwatkin at the Pan-Anglican Congress, when he said of Episcopacy:

If it committed us to the Cyprianic or mediaeval theory of Episcopacy it would only be a sword of division in our own church. . . . Episcopacy is like monarchy, an ancient and godly form of government which we may be proud to acknowledge and obey. . . . To claim for it a binding command of Christ or his apostles is a defiance of history; and to make it necessary for other churches without such a command, comes near to defiance of Christ himself. . . . We cannot dream of union with the non-episcopal churches of Christ unless we recognize that they are as much Christ's churches as our own, and their ministers as truly Christ's ministers as we.

### **The Meeting of Presbyterian General Assemblies**

The three largest Presbyterian general assemblies met simultaneously at Atlanta for ten days, beginning May 16. Fourteen hundred commissioners, half of them laymen, represented four-fifths of the entire

strength of Presbyterian membership of the United States, which is about 2,500,000. The Southern Presbyterian Assembly, and the United Presbyterian Assembly seriously discussed the matter of union, action on which was postponed for a year, to give time for thorough discussion. The question of the election of children dying in infancy was at length discussed by the Southern Presbyterians. The Presbyteries having voted by a considerable number to have the clause remain as it is, viz., that only elect infants are saved, the general assembly so agreed. The Northern Presbyterians adopted the Intermediate Catechism which has several specific questions and answers with regard to the Christian's duty toward his home, his country, and other countries, which bring out the social service obligation of churchmen. The same assembly also considered the question of its relation to Union Theological Seminary. The majority report of the commissioners that have been studying the matter for the last two years suggested that no action be taken. Two minority reports were presented. The entire matter was resubmitted to a committee of seven to report next year. A great mass meeting of the assemblies was held under the auspices of the social service departments of this denomination. Dr. James A. McDonald, of the *Toronto Globe*, in a strong address said that from his point of view, the Presbyterian churches of the Republic and the Dominion have been in danger of losing their national outlook and becoming mere denominations of the intellectual and well-to-do. The church essentially democratic in creed and policy has touched the social and industrial situation at long range.

### **Message vs. Methods**

E. A. King, editor of methods of church work, in the *Expositor* for May, calls attention to the fact that, important as methods of church work are, they are no substitute



for a message. The most excellent Christians are among those who find reason occasionally to complain of coming away from a church service still hungry for a message that grips heart and mind. The minister may be ever so well educated, expound his text ever so accurately according to the most canonical rules of exegesis, may say the most commonplace things all within the average auditor's comprehension, and yet only serve as nothing more than the unconscious medium of another man's message. People may respect a preacher for his learning, his goodness, his executive and administrative ability, may acquire from him many new ideas, but the hunger of the heart can be satisfied only by a message today for today. A message that will grip, inspire, or comfort the individual can come only through the experience of a man's own life-thought. Unless the message be wrought out of the preacher's own soul, however purely spiritual it may be, however distinctly religious or social, he speaketh as the scribes, not as one having authority. The men who bring things to pass in this world are they who speak from within. It is such a man whose words give out virtue, healing, power, whose message grips and holds. And all preachers may become men with messages by paying the price in hard study, personal research, a knowledge of life and men gained from wide reading and intimate contact with life and the problems of the present day, and by personal experience of God. The final test is absolute moral honesty in delivering the message of his own conviction, warping it not to suit any influential individual or officers within the church. Truth is of more consequence than large salary, or position. Methods have their great part. A minister should be in constant search for the very best and most efficient, practicable methods and ideas of church administration, but nothing is so successful today, as ever, as a man with

a strong, convincing, thought-compelling message. Combine this with proper methods and the ideal is obtained.

### **A Phenomenal Village Church**

The *Christian Century* for June 12 tells how Whiting, Ia., a village of less than 700 inhabitants, dedicated a \$35,000 Institutional Church and public library, the latter with an endowment of \$25,000, free of debt. In this little town there was nothing—neither Y.M.C.A., public library, or anything of the sort to appeal to the young life of the community. A bowling alley run by an ex-saloonkeeper, a pernicious pool hall, a doubtful livery barn constituted the rendezvous for the boys. The church set itself to the task of ministering to the needs of the young people by providing wholesome recreation and amusement for the culture of body and mind, as well as spirit. Today there stands on a corner of the main street an institutional church, a model of architectural beauty and utility. In the basement are primary rooms, recreation room, two bowling alleys, a gymnasium, shower baths, dressing rooms. On the main floor, disconnected with the other rooms, is a library thoroughly modern in equipment and finish, also a magnificent auditorium of 400 seating capacity. The library is strictly public and undenominational, controlled by an independent board of directors. Five prominent citizens provided the endowment fund. On the third floor are kitchen, dining and lecture rooms. Excellent facilities exist for class work in the Sunday School.

### **Decrease in Membership in the Church of Scotland**

The reversal of a continuous record of an average annual increase of 7000 for the last forty years, by the report to the Assembly of the Church of Scotland to the effect that the denomination has 1066 fewer communicants than a year ago staggered the leaders of the church. In 1911 the additions

on confession of faith were 26,700 against 28,200 nine years ago. More hopeful signs are the biggest foreign mission income in the history of the church and a 35 per cent increase above ten years ago in the number of students preparing for the ministry.

#### **Church of Scotland Moves for Union**

The two great Presbyterian General Assemblies of Scotland representing the Church of Scotland and the United Free Church, meeting side by side in Edinburgh, simultaneously and unanimously adopted the report of their joint committee on union. Dr. Wallace Williamson, moderator of the Established Church, and Lord Balfour of

Burleigh, both representing the committee, told the elders and ministers of the established Church of Scotland that to the end of satisfying the high ideals of Christian freedom entertained by the United Free Church there must be obtained from Parliament such a declaration as will forever put at rest any suspicion that Scotland's national church is in any way subservient to civic control. After this frank statement of the necessity of so considerable a change of base on the part of the Established Church the committee was nevertheless unanimously authorized to proceed with its conferences.



## BOOK NOTICES

### **Social Idealism and the Changing Theology.**

By Gerald Birney Smith. New York: Macmillan, 1913. Pp. xxiii+251. \$1.25.

This volume embodies the substance of a series of lectures delivered at the Yale Divinity School, upon the Nathaniel William Taylor Foundation, in April, 1912. The lectures deal successively with, "Ecclesiastical Ethics and Authoritative Theology," "The Discrediting of Ecclesiastical Ethics," "The Moral Challenge of the Modern World," "The Ethical Basis of Religious Assurance," and "The Ethical Transformation of Theology."

In this volume Professor Smith attempts "an evaluation of the ethical aspects of theological reconstruction, in the hope of disclosing a genuine moral dynamic in the methods of critical scholarship which are being so generally adapted in our theological study"; for he is justly apprehensive lest the piety of the churches and the learning of the schools become alienated from each other. Can one obey both "the inherited feeling of obligation to accept as final truth whatever the Bible teaches," and on the other hand, "the inner imperative of honesty to one's own real beliefs." Is the work of theological reconstruction to issue only in "mediating" theologies, continually insistent that the old "substance" is presented in the new "form"? Or can the static-dualistic world-view and the authoritarian method be exchanged for another world-view and method which shall enable us to find our religious values in the world of our actual experience?

Mutual understanding is needed—"An understanding of the moral values belonging to the older loyalty and an equally accurate understanding of the moral values inherent in the newer methods." So far from issuing in a new dogmatism, the work of theological reconstruction will yield formulae which do not profess finality or infallibility. A new dogmatism "would leave men still dependent on a guaranteed *content* of theology rather than on a reliable *method* of ascertaining the meaning of religion." This new method, the basis of our assurance, is none other than the inductive—the scientific—method. "If there can enter into Christian theology this confidence in the outcome of a direct investigation of the facts of life," says Professor Smith, "the way will open for such a co-operation between the awakened social spirit and the work of the theologian that our religion will be immensely strengthened, both in the theologian's sense of inner confidence and in its value for leaders in the modern task of social regeneration." "Nothing can prevent mankind from sinking beneath the tremendous temptations due to modern wealth and power save the creation of a strong religious life which

shall lead us to consecrate our control over nature to the process of bringing in the kingdom of God. But such a religious life is possible only as a religious interpretation shall be given to this new world of our modern life and thought.

This volume is a frank, clear-cut, constructive, and exceedingly suggestive analysis of the situation which twentieth-century Christianity faces. It is not a "pious" book, but is profoundly religious and dominated by a spirit of transparent moral loyalty. It is a most welcome contribution to present-day theological solutions.

### **The Most Beautiful Book Ever Written.**

The Gospel according to Luke. By D. A. Hayes. New York: Eaton & Mains, 1913. Pp. viii+183. \$0.75.

The striking title of this volume comes from the French critic Renan, a scholar of much aesthetic feeling and insight. The author begins by gathering together all the New Testament data bearing upon the personality of Luke, "the beloved physician." In doing this, he makes a very interesting and ingenious presentation, whether all his conjectures are true or not. Passing on from this introduction, Dr. Hayes takes up the Gospel of Luke itself, discussing its sources, date, and place of composition; its characteristics, as a book composed by an educated man and a physician with Pauline leanings; its motive, as a gospel for the Gentiles, the poor, and the outcast; its humanity, as emphasizing childhood, womanhood, and the fraternal aspects of the work of Jesus. This is a useful and suggestive study which will appeal to a large audience.

### **The New Testament Manuscripts in the**

**Freer Collection.** Part I. The Washington Manuscript of the Four Gospels. By Henry A. Sanders, University of Michigan. ("University of Michigan Studies," Humanistic Series, Vol. IX.) New York: Macmillan, 1912. Pp. viii+247, with 5 plates. \$2.00.

Five years ago the world of biblical scholarship was set agog by the news that an important collection of biblical manuscripts in Greek had been discovered in Egypt and purchased by Mr. Charles L. Freer of Detroit, Mich. The book here under review preceded by some weeks the magnificent volume wherein Mr. Freer's liberality has presented to the interested public a splendid facsimile edition of his manuscript of the four Gospels. This, by all odds the most important part of the Freer collection, is the second of these

manuscripts to be published, following the Deuteronomy-Joshua volume, brought out in 1910. The monograph here reviewed, sums up the discussion of the manuscript under seven heads: "History of the Manuscript," "Paleography," "Contents," "The Problem of the Text," "Date," "The Text of W and the Early Church Fathers," "Collation." In the first of these Mr. Sanders repeats what he has said before; nor does he lift the veil of mystery any farther. The second, third, and seventh sections are as full and probably quite as accurate in detail as Mr. Sanders' previous work would lead us to expect. Only two serious lacunae, John 14:25-16:7 and Mark 15:13-38, both caused by the loss of leaves, are noted. The body of the manuscript was written by one and the same scribe over whose writing the handiwork of two correcting hands is in evidence throughout; a few marks, notes, etc., point to the activity of three or four further hands. The first sixteen pages of John are by a different scribe, and its one or two correctors are not those of the rest of the book. For the rest, Mr. Sanders' results cannot be accepted with the same confidence. His collections of facts are, indeed, admirable enough, and the various types of text are delimited with great accuracy. But the terminology is unusual to say the least, commingling, as it does, von Soden, the latest word in New Testament text criticism, with Hoskier, a scion of the Burgon school. Translated into ordinary terms Mr. Sanders' statements seem to mean that the text of W is Syrian (i.e., the "official" text of Antioch and Constantinople, in the main *textus receptus*) in Matthew and in Luke 8:13 to end; neutral in John and Luke, chaps. 1-8:12; and two types of "Western" or rewrought text in Mark, the break occurring after 5:30. The date to which Mr. Sanders assigns W, hesitatingly in the monograph, confidently in the facsimile volume, fourth century, is too early; fifth century is quite early enough. Nor will the complicated effort to prove the first quire of John earlier still, avail; the quire, widely spaced on its last page to make its end correspond precisely to the beginning of the next page in W, is manifestly written to fill just this position in this manuscript. Mr. Kenyon's dating of its hand, seventh or eighth century, corresponds admirably with Mr. Morey's dating of the cover designs in exactly the same period, i.e., the quire was written at re-binding to fill out this lacuna, possibly copied in the main from the old mutilated quire itself, since its text is much the same as the rest of John. Taken all in all, we cannot but render to Mr. Sanders the highest praise for patient and painstaking work in detail, while we must express our unfeigned regret that so careful a laborer should in his second effort in biblical text criticism have avoided the Scylla of family-tree construction (see the monograph on Deuteronomy-Joshua) only to fall into the Charybdis of Hoskier's "Ver-

sion tradition" with its bilingual, trilingual, etc., manuscripts in the third, fourth, or even in the second century A.D.

**The Book of Wisdom. With Introduction and Notes.** ["The Oxford Church Biblical Commentary."] By A. T. S. Goodrick. London: Rivington & Co., 1913. Pp. xii+437. 7s. 6d.

This volume opens a new series of commentaries which is to represent the scholarship and piety of the University of Oxford. Each of the successive volumes is to be prepared by a scholar connected with that university in some more or less direct way. As still a further qualification he must be a member of the Anglican church. The general editor for the Old Testament is Rev. C. F. Burney, who is well and favorably known by his *Notes on the Hebrew Text of the Books of Kings*. The general editor for the New Testament is Rev. Leighton Pullan, author of *The Church of the Fathers* and other works. In addition to a commentary on the text, each volume will represent a new translation of its book, based upon an emended text in the case of the Old Testament writings. The series will introduce several new writers to the world of biblical scholarship and will thus render a valuable service. Among the contributors to the new series are announced, in addition to the general editors, C. J. Ball, J. F. Stenning, G. H. Box, S. R. Driver, and R. H. Charles for the Old Testament; and for the New, W. C. Allen, R. Brook, W. C. Roberts, N. P. Williams, R. G. Parsons, H. L. Wild, and A. E. J. Rawlinson. Some of these are assigned as many as three volumes each in the series; hence it may be expected to appear very slowly. The first volume shows that the commentary will be packed full of matter, giving a large amount for its size and price; but this is accomplished at the expense of a type that is too small and crowded to be good for the eyes.

The present volume augurs well for the scholarship of the series. The translation is accurate and in excellent English. The textual basis has been carefully established. The pages abound with references to, and citations from, the Latin, Syriac, and Arabic renderings. The introduction is well done, containing all the information essential to an intelligent reading of the text. The positions taken by Mr. Goodrick are in the main those held by the majority of scholars, though he evinces independence of judgment and at times goes his own way. He places the writing of Wisdom in the first decade after the Crucifixion and regards it as the work of one author, though written at different times in his experience. He also charges the author with a use of Greek that was manifestly not natural to him, but rather bookish and archaic. This commentary is intended for the minister and the scholarly



layman. It is much more technical than such series as the *Cambridge Bible* and the *Century Bible*.

**Sermon Notes of John Henry Cardinal Newman (1849-1878).** Edited by Fathers of the Birmingham Oratory. London: Longmans, Green & Co., 1913. Pp. xxiv+344. \$1.75.

These *Notes* cover nearly thirty years of Newman's experience as a preacher after leaving Anglicanism and entering the Roman Catholic church. Unusual interest attaches to them in view of the dramatic circumstances of their author's life and his eminence in the religious and church history of the nineteenth century. While Newman was in the Church of England, he read his sermons. After his entrance into the Church of Rome, his practice was to speak extemporaneously, and then go to his study, directly after the service, and make running notes of the discourse. In this way the material in the present book originated. The volume is not one that will have a large circulation; yet it has value for several types of mind, homiletical, historical, and dogmatic, in many denominations. Newman was received into the Roman church in 1845. These *Notes* begin with 1849, and are thoroughly impregnated with the spirit of Romanism. Most of them are expository. Some are polemical, e.g., "Causes Which Keep Men from Catholicity," "Prejudice as a Cause Why Men Are Not Catholic," "The World Hating the Catholic Church." While this material will not induce Protestants to follow in the footsteps of Newman, it ought to do something toward softening the hard spirit with which the Roman church is regarded by many outsiders; and it will help to make more intelligible the character of the gifted author of "Lead Kindly Light."

**A First Course in Philosophy.** By John E. Russell, Professor of Philosophy in Williams College. New York: Henry Holt & Co., 1913. Pp. vii+302. \$1.25.

The author has produced a text which will be of service not only to the beginner in philosophy, but to students whose points of departure lie in other fields. More and more, as the results of scientific investigation accumulate and the newer conclusions are established, will the layman outside the field of philosophy find it necessary to orient himself afresh within the world of knowledge and culture. A renewal of interest in philosophical questions is undoubtedly upon us. Professor Russell's volume is prepared with today's conditions in view. It endeavors to set forth the main doctrine of philosophy in a non-technical way; and the reader is led to think for himself rather than merely to appropriate the thoughts of others. Some of the topics dealt

with are: "The Meaning of Philosophy"; "Science and Philosophy"; "Religion and Philosophy"; "Reasons for Philosophy"; "The Problem of Reality"; "Soul and Body"; "Space and Time"; "The Doctrine of Knowledge"; "Pragmatism"; "The Problem of Conduct."

**The Life and Teachings of Jesus.** By Charles Foster Kent, Yale University. New York: Scribner, 1913. Pp. xiv+337. \$1.25.

This is one of the six volumes in "The Historical Bible," a series which aims to put in the hands of students the really vital parts of the Bible, arranged in chronological order and interpreted into the thought and language of today. The book is based on modern historical study of the New Testament; and it is also in part the result of Professor Kent's own experience in the classroom. The main divisions of the work are: (1) "The Records of Jesus"; (2) "Early Life and Work"; (3) "Fundamental Teachings"; (4) "Culminating Events." There are two appendices, one suggesting the titles of a practical biblical reference library; the other giving general questions and subjects for special research. There is also a chart indicating the origins and approximate dates of the Gospels. This is a readable hand-book, which will be of good service in the hands of mature students.

**Christian Unity at Work.** The Federal Council of the Churches of Christ in America, 1912. Edited by Charles S. Macfarland, Secretary. New York: The Federal Council, 1913. Pp. 291. \$1.00.

This varied collection of material reflects with much faithfulness the religious conditions of the times in which we live. Historians who, in future ages, seek to understand and interpret the world of today will find here a "source-book" of great value, because it brings into a focus, and puts into compact form, the characteristics of present-day religious conditions. The Federal Council gives an expression to the common thought and endeavor of the churches which the separate denominational organizations would find it impossible to secure, in the nature of the case. This is emphasized, in one way or another, by every item in the book. The contents fall into three main divisions: "Christian Unity in Conference"; "Christian Unity in the Work of the Church"; "Christian Unity and the Social Order." These divisions include some thirty addresses and papers by specialists who stand on the moral and spiritual watch-towers of America, and who come together here to report on the situation. The book ought to find its way into the hands of those who are interested in the work of the council, and it should be placed in Sunday school and public libraries.

**The Inspiration and Authority of Holy Scripture.** By J. Monroe Gibson, with an Introduction by Principal Forsythe. New York: Revell, 1912. Pp. xviii+246. \$1.00.

A volume in the "Christian Faith and Doctrine Series," issued by the British Free Church Council under the general editorship of Rev. F. B. Meyer, this book distinctly meets a need which is felt by many ministers and thoughtful laymen today. Dr. Gibson has moved away from the traditional theology to the newer position surveyed by reverent modern scholarship; and after a long ministerial service, he offers competent guidance which, for many perplexed inquirers, will break the force of the transition from old to new. As Principal Forsythe says in the Introduction, religion today is like a business enterprise in which the structure that houses it is being made over. The premises are undergoing reconstruction; but in the meanwhile, the business must be carried on. This volume helps to show how the Christian religion retains its vitality in the midst of the present crisis.

**Efficiency in the Sunday School.** By Henry Frederick Cope, A.M., D.D. New York: Doran, 1912. Pp. viii+253. \$1.00.

In a volume of twenty-eight chapters, the general secretary of the Religious Education Association supplies a treatise on the Sunday school from the point of view of modern educational study and experience. The book is not a collection of paper theories; it is the application of tested working hypotheses. Some of the chapter headings are: "Educational Engineers in the Churches"; "How to Organize an Efficient Sunday School"; "The Significance of the Graded School"; "Why Some Graded Schools Fail"; "Achieving the Religious Purpose"; "Order and Discipline"; "Music and Worship"; "Extension Work of the School"; "Making the Lesson Real"; "The Adult Department and the Home"; "The Rural Sunday School"; "The Present Opportunity in Teacher Training." The author has had large experience; and the book is one that ought to be in the hands of Sunday-school workers everywhere.

**Notes of the Hebrew Text and the Topography of the Books of Samuel.** Second edition, revised and enlarged. By Rev. S. R. Driver, D.D. Oxford: Clarendon Press, 1913. Pp. xcvi+390.

Twenty-three years show some advance even in biblical studies. The first edition of Dr. Driver's work on the books of Samuel appeared in 1890, and just now we have its revision as a second edition. The improvements and enlargements

are found mainly in the notes on the text, extending them nearly 100 pages. The chief feature of this amplification is the inclusion of material, and four maps of limited areas on large scales, to illustrate and emphasize the topographical background of the Books of Samuel. This is a valuable new contribution to the study of these really topographical books, and the author has laid under contribution the latest and best material on this live theme. Two interesting facsimiles, a "Hebrew Inscribed Tablet from Gezer" and "Part of an Egyptian Aramaic Papyrus, of 484 B.C.," are added to the four of the first edition.

Dr. Driver's well-known thoroughness is seen on every page, and his up-to-dateness in every field of study that touches Samuel gives the student a sense of satisfaction that makes the study of the book a real pleasure. This volume with its full indexes adds a most useful tool to the *apparatus criticus* for the study of this fascinating period.

**Studies in the History of Religions.** Presented to Crawford Howell Toy by Pupils, Colleagues, and Friends. Edited by David G. Lyon and George F. Moore. New York: Macmillan, 1912. Pp. x+373. \$2.50.

This valuable and various collection of material is a worthy tribute to Professor Toy, in view of his long and fruitful service in the scientific investigation and interpretation of religion. While the contributions are technical, the writers have had a wide circle of readers in mind, and have presented their ideas and facts as untechnically as possible. The subjects considered are brought together from regions and periods far apart; but they are connected by their bearing upon the *historical* aspect of religion. They really treat phases, or aspects, of the same great theme. We mention a few of the papers: "English Witchcraft and James the First," by George L. Kittredge, Harvard University; "Christian and Buddhist Parallels," by J. Estlin Carpenter, Oxford University; "The Liver as the Seat of the Soul," by Morris Jastrow, University of Pennsylvania; "The Sacred Rivers of India," by Edward W. Hopkins, Yale University; "Oriental Cults in Spain," by Clifford H. Moore, Harvard University. These monographs help to emphasize the growing importance of the "religious-historical" school, which is as yet only in its beginnings. That the historical method in this field is bound to widen out still more is admitted by a growing company of scholars. Professor Toy himself, more than twenty years ago, in his *Judaism and Christianity*, wrote: "Religion may be regarded as a branch of sociology, subject to all the laws that control general human progress." The present situation makes these words almost prophetic. The



Toy Presentation Volume will have wide circulation and do good service in the cause for which it stands.

**The Romance of the Hebrew Language.** By Rev. William H. Saulez. New York and London: Longmans, 1913. \$1.40 net.

It is a noble ambition to desire and to attempt to popularize such a picturesque tongue as Hebrew. The man who undertakes it and is successful in the task must draw a sharper line than the author has in this volume. The first two or three chapters are reasonably plain to the student who knows no Hebrew, but the rest of the book will be understandable only to the one who knows it. The author's own familiarity with the intricacies of the language leads him to forget that the reader, who is supposed to be ignorant of it, will not understand *Hiphil* (p. 26 i.g.) or *Kal* (Qal p. 28), and many other grammatical terms. For the man who has studied a little Hebrew it does a good service. It should inspire him to pursue it until he too can wrest its beauties, and revel in its picture galleries. But we are rather disappointed to find that one who could write a chapter on the importance of small things, should disregard them, especially in translations; for example: *Gh'bhul*, *Gha-bhal* (for *G'bhul*, *Ga-bhal*, p. 27), *tša-daḡ* (for *tša-daḡq*, p. 29), *Gha-al* (for *Ga'al*, p. 48), *ya-din*, *ya-don* (for *ya-dhin*, *ya-dhon*, p. 48), *Kal* (for *Qal* often), *Dha-rash* (for *Da-rash*, p. 80), *I'David* (for *I' Dha-widh*, p. 84), *Yod* (for *Yodh*, often). Good indexes put the book's contents at the reader's ready disposal. The book is commended to those who have studied Hebrew, and want to know reasons why they should keep it up and get into its real spirit.

**The Book of Job Interpreted.** By James Strahan. Edinburgh: T. & T. Clark, 1913. Pp. xii+356.

Scholars as well as general readers were in the mind of the author when he prepared his interpretation of the Book of Job. The Masoretic text with the aid of the Ancient versions formed the basis of his exposition. The Introduction presents a sane modern view of the Book of Job. The text of the British Revised Version is printed at the head of each chapter, with its full marginal notes. The author then gives us an interpretation which is ethical, archaeological, and in part exegetical. The literary beauty is pointed out, as the author unfolds the line of argument or the thought that runs through the words. The hortatory lessons are left to the good sense of the student. The best feature of the book is its appeal to the popular reader. Scholars will find little to claim their attention.

Two recent books by Warren H. Wilson give us an insight into the country-life campaign which is a vital phase of the current social and religious uplift. One of these volumes is entitled *The Church of the Open Country* (New York: Missionary Education Movement, 156 Fifth Ave. \$0.50). The author has been a country pastor, has traveled much, and has had good training in practical and theoretical sociology. His other work is entitled *The Evolution of the Country Community, A Study in Religious Sociology* (Boston: The Pilgrim Press. \$1.25). These books ought to be in the hands of rural-life workers. The preface of the latter is by Professor Giddings, of the department of sociology in Columbia University, New York; and the following sentences reproduced therefrom indicate the purpose and spirit of both books: "The Protestant churches have completed one full and rounded period of their existence. The age of theology in which they played a conspicuous part has passed away, never to return. The world has entered into the full swing of the age of science and practical achievement. What the work, the usefulness, and the destiny of the Protestant churches shall henceforth be will depend entirely upon their own vision, their common-sense, and their adaptability to a new order of things. Embodying as they do resources, organization, the devotion and the energy of earnest minds, they are in a position to achieve results of well-nigh incalculable value if they apply themselves diligently and wisely to the task of holding communities and individuals up to the high standard of that 'Good Life' which the most gifted social philosopher of all ages told us, more than two thousand years ago, is the object for which social activities and institutions exist."

In a volume entitled *Origin and Aim of the Acts of the Apostles* (Macmillan, 80 cents), the canon of Worcester, Rev. J. M. Wilson, gives a very readable and scholarly sketch of the modern study of Acts. The popular character of the book is indicated by the fact of its original delivery in sermon form. The author is acquainted with the work of technical scholars; and while he presents nothing new, he has given us a useful study of the earliest work on church history.

The Cambridge Press issues a small commentary volume on the Second Book of Samuel (50 cents), as a single number in the Revised Version series for young students. The aim of the series is to explain the Revised Version, and to present in a simple form the main results of the best modern scholarship. The same publishers also present a small commentary on the Second Book of Kings (30 cents), as a unit in the "Smaller Cambridge Bible for Schools." The former volume is by R. O. Hutchinson; the latter, by T. H. Hennessy.

Two additional booklets in "The Short Course Series" are now issued, *The Higher Powers of the Soul*, and *The Psalm of Psalms* (Scribner, 60 cents each). The former is by Rev. Dr. George McHardy; the latter, by Rev. Dr. James Stalker, professor in the United Free College of Aberdeen. The chief purpose of the series is to help the minister who wishes to avoid the tediousness of the long expository sermon courses which marked the preaching of the past, and yet to retain the benefit of the connected course in a briefer form. These little books are worthy of investigation by all who feel the need which they aim to meet.

Under the title *Historical Studies in Philosophy* (Macmillan, \$2.50), Professor Boutroux, of the University of Paris, offers a fresh and valuable sketch of the history of philosophical thought. The book consists of five essays turning around the work of Socrates, Aristotle, Boehme, Descartes, and Kant. It is adapted for general reading rather than for systematic study, and will help to orient the student in the wide field of philosophy as viewed by a capable French scholar.

Mr. Alfred R. John's booklet *Socialism* (Eaton and Mains, 50 cents) is written with the best of intentions, and contains much that will meet with the approval of reasonable men; but, like Father Vaughan's book which we noticed recently, it gives ammunition to the socialists because it fails to meet their position squarely. Mr. Stelzle's introduction to the book is worth while; but it says nothing about the book itself, and might have been written without knowledge of the text. Mr. Stelzle is manifestly right when he says: "The church cannot adopt and advocate Socialism as the only economic system whereby society is to be saved, because if it were to do so, it would be an injustice to the Christian men in the church who are convinced that there are other economic systems which are more in accord with their ideas of social reform than is Socialism."

Another of the many signs of social revival in the churches is Professor J. R. Howerton's *The Church and Social Reforms* (Revell, 75 cents). While the book says nothing new, the discussion will be stimulating and suggestive to many readers. "There has never been a great political or social revolution," says the author, "without some corresponding phase of moral and religious revolution. But unfortunately the churches and the preachers have not always taken the part they ought to have taken. They have clung to the forms of an old orthodoxy, when the new so-called heresy was an advance toward the truth." The book is based on lectures before the New Brunswick Theological

Seminary, N.J. A good companion piece to it will be found in a volume which reproduces four lectures delivered at Cambridge by Rev. William Temple, headmaster of Repton, under the title *The Kingdom of God* (Macmillan, 80 cents). Both books are stimulating and inspirational in their approach to current problems of church and society.

In a little book entitled *The Minister as Shepherd* (Crowell, \$1.00), Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, views the whole work of the minister—including even the delivery of sermons—as that of a shepherd or pastor. He discusses the various titles by which the leaders of the church have been known and shows why the name of "shepherd" has tended to prevail over other terms. He tries to answer the question how a man in the ministry can be a true pastor of his people. The book has an inspirational quality as well as an educational value. It is based on lectures delivered at the Bangor Theological Seminary.

In *Man or Machine, Which? An Interpretation of Ideals at Work in Industry*, by Al Priddy (Pilgrim Press, 75 cents), we have a sample of a type of thought which comes down upon the tangled industrial world from an a priori standpoint, saying things which are true enough in the abstract, but which have little practical application to the real problems that press for solution today. It is not so important to ask whether man is to conquer or be conquered by the machine, as it is to investigate and understand the historico-social process in which both man and machine are involved.

New books dealing with the technique of the Christian ministry are numerous at the present time. A brief, but systematic, treatise under the title *Present Day Preaching* (Longmans, \$1.00) comes from Dr. Charles Lewis Slattery, rector of Grace Church, New York City. The main divisions of the treatment are: "The Form of a Sermon"; "Acquiring Material"; "Subjects of Sermons"; "The Preacher's Attitude toward His Congregation." The book is based on lectures delivered in the Berkeley Divinity School, and is well worth attention.

The informing spirit of the volume entitled *The Teaching of Christ*, by G. Campbell Morgan, D.D. (Revell, \$1.50) is unconsciously indicated by the author when he says: "That we are in the midst of a conflict around the question of the Person of Christ cannot be denied" (p. 31). The methodology is the traditional one which finds no literary or historical problems in the New Testament, and which assumes that linguistic matters are to be settled by an appeal to the lexicon.



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## DEMOCRATIZING SPIRITUALITY

Democracy and spirituality are much more akin than sometimes either is ready to admit. If, as we have already argued, democracy must be spiritualized, it is quite true that spirituality must be democratized.

If democracy needs Christianity, Christianity just as certainly needs democracy.



We have not inherited a democratic religion in the sense that all men are regarded as equal in point of spiritual opportunity. The doctrine of election drew a line across the human race which, we were taught to believe, if not to be seen by humanity, is so clearly seen by God that he does everything for those to the right of it and nothing for those on the left.

The enjoyment of religion has been particularly guaranteed those who have abandoned the ordinary life and have devoted themselves to what was called spiritual exercise.

Many states have been so organized that the clergy constitutes a distinct order, and even today in England the bishops have privileges which only the lords possess.

More humble religions have developed ecclesiastical organizations which make a sharp distinction between the clergy and the laity, or have thrown the control of denominations into the hands of autocratic boards.

But an even greater danger to democracy of the spirit is wealth. From the days of the letter of James to our own the possession of economic power and privilege has been consciously or unconsciously regarded as a claim to influence and even control in things spiritual.

One is not necessarily a demagogue who cries out against a spiritual plutocracy which would make ministers and theological professors hired men, force biblical teachers into certain lines by withholding the support from Young Men's Christian Associations and churches, measure spiritual efficiency by material standards, and believe that salvation consists in accepting the atoning mercy of Christ without participating in the vicarious sacrifice which he imposed upon his followers.

A church that seeks so to organize as to separate the body of Christ into groups of working-men and other groups of capitalists is a church that needs to be democratized. Life and death and immortality know nothing of privileged and unprivileged classes.

The fundamental message of Christ cannot be adapted to segregated groups. As long as there is only one gospel there can be only one class of hearers. To treat accidental distinctions as permanent is still further to subdivide an already too much divided Protestantism. Only as we realize that spirituality is generic, however different may be the form of its expression, do we really enter into the mind of Christ.

Efforts to promote a spiritual aristocracy, whatever may be its name, are aimed not at the evil which the church must overcome, but at the heart of the church itself.

Only as these followers of Jesus who claim to be spiritually minded find new sympathies, know vicarious suffering by contact with the world in which they live, can they really be said to be Christians. The only fraternity worth talking about is the fraternity that keeps a man humble, keen to recognize others' capacities, given to ministering to others' needs, ready to be saved only by being made loving.

Without this sort of spirituality Christians are but disciples too proud to wash each others' feet, waiting to be taught the lesson of democracy by their Master.



# THE SOCIAL ATONEMENT

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## 1. Physical Suffering

With the advent of sensation came suffering. Perhaps we should say, with the advent of sensation came the necessity of pain. The path of sensibility is paralleled by the tear lines of suffering. Moreover, the acuteness of suffering has increased with the world's growth. The suffering of today is more exquisite than ever before. Suffering is the handmaid, not the Nemesis, of progress. Nature here is a faithful and a reliable teacher. There have been two very marked processes with relation to suffering. One process has provided armor, plates, scales, with the intent to prevent the entrance of pain. A second process seems to have furthered an increase of sensitiveness, that thereby, to speak in paradox, greater sensitiveness, and necessarily greater liability to suffering, might be encouraged for the purpose of avoiding suffering.

Nature seems to have experimented to learn what attitude to take. If the law of the survival of the fittest is true, it seems to point to the conclusion that greater suffering has proven the greater good. The farther we follow the path of experiment the more of sensibility to pain and the less of protective armor we find. The more sensitive organisms have risen to leadership.

Moreover, some forms that were once well supplied with armor have discarded the same and given themselves over to larger liability to suffering. The cephal-

opods present an excellent illustration of this. When first known they were well protected by shells. They could easily draw themselves into the shell in the presence of danger. In some cases the walls of protection were peculiarly complete. Their shield system perhaps was the most perfect of any. Had this been found to represent the greatest good surely it should have been continued and perfected. Nature finding it good for cephalopods would be expected to employ it for others. But the case is quite the reverse. The cephalopods did not themselves approve of the close covering. More and more they began to grow out of the shell. The shell became less and less shielding, the sensitive parts more and more exposed. The former shell became a skeleton. The sensitive parts were thrown outward, making the animal more and more exposed to dangers, increasing the probability of suffering, but having this compensation—greater activity, greater adroitness and competence in escaping danger.

The same process may be seen in fishes. Early forms were clothed with armor, the later tribes with finer scales. Those of finer scales have the keener intelligence. Witness the brook trout, as compared with the crocodile. The same fact occurs in animal life. The slow-moving donkey has hide and hair very thick; the thoroughbred racer, the opposite. Compare also a mangey

cur with a well-bred hound. Man, expressing the highest form of development, steps forth with most sensitive physical exterior and yet exhibits the highest wisdom of nature. Sensory nerves are placed in most exposed positions. Pain is most exquisite. The whole sensitive nature of man exposes him to suffering. He suffers pain before the instrument of torture really reaches him.

Dogmatic inference from such a partial study would be unwise. We have not full data. The old explanation that suffering is the necessary antithesis of good is not to be wholly set aside. The fact that some forms of pain seem to be without obvious recompense must also be carefully considered. Yet this much may be concluded from the present data—the use of suffering as a protective agency. Suffering is not a curse on the world. Furthermore, suffering is not simply an antithesis of enjoyment. Physical suffering often results in a positive good. It is a handmaid of progress. It relates vitally to the development of better forms of life. It was a force in the evolutionary process of the creative period. It was and is a law of development. Let us take a step farther.

## 2. Fear as Suffering

A careful study will reveal that physical suffering is only one form, a low form, an initial form, of a method of activity that relates to a much larger range of phenomena. There is a finer and more useful province of suffering than that of physical sensation. I refer to the *mental* suffering developed into wonderful elaborateness in some forms of animal life and especially apparent

in the enlarged activities of man. With the finer organization of the brook trout there is a sensitiveness to sound and a quickness of vision that every fisherman respects. Eye and ear communicate to the brain. Fear is to him a part of his suffering. The deer, in high degree, possesses the same quality. Both are saved through fear. The apostle has told us that man is saved spiritually by hope. The student of nature will add that he is also saved physically by fear. Man, who cannot swim, fears the water. Unarmed, he fears the wild beast. Fear is a form of suffering. That it is often a more acute form than actual physical suffering, no one can doubt. Indeed it seems evident that fear is largely a development of physical suffering. Fear in its best form is a scientific attitude. It is normal, born of man's experience and sense. It is the logic of life. It is the beginning of wisdom. There is another side to all this to be considered in its relation to progress. In the lower grade of suffering, the purely physical, too much suffering, as, e.g., in cephalopod as he came out of his shell, would have been disastrous. So with fish, animal, and man. Suffering is an aid to progress, but too much would be disastrous. The higher form of suffering, the suffering of fear, when developed into extreme disproportion, produces apathy, even paralysis, of movement. That it has often gone to this extent need scarcely be stated. But when the whole case has been well considered we find that in the economy of God's plan the place of fear—a form of suffering—is not insignificant, nor fruitless. Fear is a friend, not a foe to man's advance-



ment. Suffering, both physical and mental, is a God-formed handmaid to progress.

### 3. Vicarious Suffering

We come now to that form of suffering most exquisite, most intense in human experience—suffering for others. This is a form of suffering that is found early, though not in the earliest phases of life, no trace of which can be found in coarser orders of life. It becomes more intense the higher we mount in the grades of life. It is found first in the care of offspring. Fish seem not to have it, for their eggs are deposited and forgotten. The insect feels nothing that can be called motherhood. The bird, in a limited way, has a care of egg and offspring and loves the mate. Here we are safe in beginning our observations. There is, in the bird, a true sense of motherhood that extends at least over the age of helplessness. In the loving attention of the parent bird to her young and her evident solicitude for their protection we find a kind of suffering more delicate and intense than the suffering of fear. The mammal has it in more intense forms. The bird will cry for an hour for her destroyed family and in her fluttering express her momentary grief but soon go on as before. The mammal mourns longer for her offspring, hunts for it, and shrinks from no danger to find and to rescue it. Love, here, has a wider range; suffering has become more intense. In the cry of the lioness, robbed of her whelp, and the piteous bleat of the ewe for her lamb, we hear the voice of nature expressing her intenser suffering.

When we study the expression of

parental affection in man we find it the exponent of his better self. The range of affection in man is infinitely larger than in the animal. The heathen mother loves her offspring, at least in infancy. The Christian mother finds no expression of love too exacting for her powers. She crowns her helpless babe with all the imagery of wealth that a cultivated mind can imagine. This love involves suffering unmeasured. Parental solicitude carries one to the verge of the grave. Danger of disease or devils will not prevent a mother from her duty to her child. She suffers with its every pain. Here we find the finest expression of nature's great transition from selfishness to otherism. In no place do we find willing suffering for others more perfectly exhibited than when parenthood asserts itself to its fullest extent in a sensitive Christian mother. The mother lives in her child and for her child and no form of pain that relates to the body, no kind of fear that disturbs the brain, is comparable for a moment with the suffering of a true mother for her suffering child. This, too, is a suffering that crushes the human heart more than any physical pain. The spiritual mother, the true-minded father, knows no suffering so intense as that coming into the human heart because of the sin of a beloved child. Suffering for sin is the most crushing form of suffering. It is a suffering that lays hold of every fiber of the whole man. Not one element of man's nature is left undevastated after a siege of true parental grief over an erring, sinful child.

Love is the chief element of all higher life. The nearer God, the larger is love.

The parent bird fluttering for her young is expressing the law of nature in the perpetuation of species by self-sacrifice and suffering. The lioness, roaring because her whelp is taken away, the bear searching for her cub, the cow lowing for her calf, are all obeying God's great law of altruism, of other-self, by which life progresses. The heathen mother and her more enlightened sister of Christian culture, each in her own way, not only saves and develops her race physically, but, especially in the case of the latter, the moral and ethical development of mankind is fostered, directed, completed by the suffering side of mother-love. Mother-watchfulness, accompanied by suffering sacrifice which saves the child from a fall or a burn, saves the man from sin. Love-suffering is a part of God's generous plan for the progress of the race, and the saving of mankind.

In the regular evolution of nature we found that sensitiveness to suffering had an honored place. The cephalopod found pain a friend, not a foe, and gladly took more to itself. The higher we have gone, the clearer has been our way, the broader our field of confirmatory evidence. In man, above all in Christian man, we have found the efficiency greatest. It is not until we have come to the finest organisms and found the keenest suffering that we have found the most certain evidence of its value as a soul-producing and soul-saving quality. In man, we have found otherism most perfect, suffering most acute, self-sacrifice most common. In man, that is, we find atoning activity most complete, and its saving quality most potent. The more spiritual the man, the more clearly defined the process.

Why then should we not look above and find in the divine Being, whose image we bear, the same atoning suffering? A suffering God is the logical inference from a suffering world. Nature is the expression of God. Man is in his image. The spiritual side of man is nearest to God. Here the law of suffering is most marked and inflexible. The more spiritual the man, the keener the suffering. Is not God under the same law? Nay, is not the law a part of God, an expression of God? Was not the Psalmist right, "Like as a father pitieth his children so the Lord pitieth them that fear Him"? Even more touching are the words of Isaiah: "As a mother comforteth her children, so will I comfort you."

#### 4. The Suffering of Jesus

Now comes into the range of our vision the most highly developed of men, most sensitive, most spiritual—Jesus. He a revelation, a reduction of God into a form possible of human comprehension—a connecting link between earth as it is and heaven as it will be—a uniter in one of God and man, a God-man, a divine one, more than all who went before or any that have come after, *he* bowed in deference to nature's great law of suffering. From every standpoint, and in every respect, Jesus was a sufferer. But it was not suffering as penalty, it was not suffering as substitution, it was not Nemesis. *It was suffering for progress. It was suffering for development. It was suffering for the kingdom. It was suffering for the reign of God; suffering for salvation; suffering for the world's redemption.*

Now, the suffering of Jesus is the



suffering of God. I care not how you arrive at the conclusion, whether through the most mechanical, trinitarian process, or through the fresher channels of modern study. Our simplest faith teaches us that in Jesus we have the world's fullest and truest representation of God. The supreme lesson of Jesus is the lesson of altruism, sacrifice, love-service. The church has never been wrong in putting emphasis on the atonement. We have simply been narrow in our presentation of the historic atonement of Calvary. We have tried to magnify, while we have really minimized the truth. We have idolized Calvary. Not only have we with Paul gloried in the cross, but we have also worshiped the cross. Cradles as well as crosses emblemize atonement. "Cross-crowned Calvary" is not the only theater of atoning work. Human hearts where God dwells are arenas where love-service and love-suffering are atoning for human sin. Here in the most sensitive, the most spiritual hearts, the destructive sway of sin is being broken. Here in these hearts human development is being wrought through suffering. My contention is for the larger atonement. Atonement is a law, not an accident; a natural, not a supernatural agency; tragically set forth on Calvary, but not ended there. Atonement is a continuous factor in life, an eternal energy of God. I do not suppose for a moment that I am giving an exhaustive exposition of a theological doctrine. Eschewing all theological phrases and methods, I am simply pleading for that view that can see atonement from cephalopod to God—a law that holds the whole world in its grasp. Calvary will ever be sacred; the

cross is the time-honored symbol of atoning work. But that cross should be erected not merely over a church, a creed, a doctrine, but over the entire body of known truth. The cross should preside over every human activity. The cross should have as much significance in science as in theology, in school as in church. The cross should rest on all forms of human activity; for, from cephalopod to God, one method of progress is to be found—the law of suffering.

### 5. The Law of Atonement in Social Evolution

It would be easy to cite many well-known authorities—Kant, Mozley, Mulford, Drummond Fremantle, and others—at this point, but it seems better to push on to the particular application promised in the beginning, namely: that the law of atonement is, in method, the true solvent of the problem of today and should be taught not as a part of an external plan of salvation, but as the fundamental plan, the only one for the complete working-out of the world's salvation socially, politically, religiously. What is law for the unit is law for the whole. God has no double standard and is no respecter of persons. What he laid on Christ, he lays on every man, so far as individual ability can bear the load. What he has laid on man as a unit, he has laid on society as a whole. The law of suffering is the law of social progress.

Moreover, I am convinced that the true growth of society is quite like the growth of the animal kingdom, from callousness to sensitiveness and from sensitiveness to higher thought and

larger affection. Indeed history bears full testimony to this fact. Society, like the cephalopod, once drew itself within its shell—the walls of the city—and closed up every gap with gates. There was an age of the shield, an age of castle, drawbridge, and moat. There was an age of steel armor. Then followed the age of standing armies, the dominance of the theory that might makes right. As society became more sensitized it adopted better forms of protection. Cervantes taught us to laugh at chivalry. We pity the people in the walled city, or behind great standing armies. On the other hand, we look with horror at some barbarous forms of life of which our fathers boasted. All this leads me to insist that society's method of salvation is within itself and will take the form of suffering for evil.

There are gross evils of which society is not yet conscious. There are organized evils which men condone as necessary or even defend as right, which in the day of our better development will be condemned and in society's final progress will be extirpated. There is a vast amount of work to do in the first steps of social progress. The social conscience must be sensitized. Society must be made to see and feel the presence of great evils. What some better souls feel all must be made to feel. That which annoys the more Christlike must be made to annoy society. At this point the Christian's work is large. The agitator of society is its angel of blessing. Even an anarchist is not so great an enemy to social order as the condoner and defender of the evil that exists. The sensational preacher is better than the soporific preacher. The strikers' cry,

though partly false, is more helpful today than the cry of "peace, peace," for there should be no peace today. Peace today is cowardice. The call of God today to his ministry is the same that he sent to Isaiah, Jeremiah, and John the Baptist. There is savagery in society today against which voices must be raised until men become sensitive. Then society will enter the second stage—suffering in fear. In respect to many evils society is now in that stage. The industrial struggle of today, voiced with discordant note even, is a sign of society's advance. Strikes are, in a measure, the pulsations of society's pain. The head must not say to the nerve that reports pain from contact with fire, "Stop your throbbing and go to work." Social philosophers and political rulers who simply cry, "Coerce the striker!" are blind to a great law of nature and of God. We are now at the stage when troops will put down a riot impeding the mail service, but we shall come to a better state by and by when government will prevent the strike by removing the disorder. Nature has a law of healing but also a law of prevention by sensitization. Society must be more sensitive to the ills of men and enforce adjustments, arbitrations, rights, by federal, state, and municipal authorities. Society must be sensitized until no one can cry:

O God that bread should be so dear  
And flesh and blood so cheap!

A bank failure at noon is known in every considerable financial circle in the country before banking-hours are closed. The political world is so sensitive at times that a slip of a sentence can make or



unmake a candidate and a party. When the social order becomes so sensitive to disturbances that an unsocial act in any part, an unjust bargain in any quarter, will send a quiver of pain and alarm through the whole, then we shall be on the road to salvation.

### 6. The Suffering of Society

But we must turn now to the fuller view of this law. No true corrective of social wrong is to be found short of the full operation of God's fundamental law of atonement in its completest activity. *Society itself must enter into the holy of holies of sacrifice and suffering love for men in sin.* Society has not yet learned the true doctrine of atonement. Men, except in individual instances, do not know the doctrine. Christ's atonement must be preached, not as a transaction that "paid it all, all the debt I owe," but as an object-lesson. Calvary must be presented, not as the field where the world was redeemed from sin as a completed act, but where men were shown how to redeem the world from evil. When men today sit over against Jerusalem and weep; when men today bear the sins of unholy traffic on their hearts, as Christ felt the desecration of the temple; when men love one another as Christ loved men, we shall enter the last campaign of social progress. Every Christian man must become atoning energy for industrial, social, political, and individual sin. Nothing less than this will be adequate to the world's salvation. Love-suffering expressed in service is God's method of salvation. The Jews said: "Love thy neighbor as thyself." Christ says: "Love one another as I love you." Some must climb

even to get up to Judaism. Few men love neighbor as self. Yet men will not be truly Christian until they come to Christ's standard and love as he loved us.

It is distressing to realize how far from Christ we are. It is distressing to know, too, that the doctrine of Christ's dying love is sometimes today so distorted that it tends to make men selfish; so garbled in sermon and song as to be bad ethically and bad religiously. There are songbooks today in common use in church services and in evangelistic work that are full of doggerels of selfishness. The law of service has not touched them. Against all this selfishness the whole strength of Christianity should be thrown. Says a noble writer: "The law of self-interest is the eternal falsehood which mothers all social woes." Selfishness is today master of trade, king of society, and holds balance of power in the church. This is not pessimism. It is simply candid statement of fact. Over against all this must come the larger, diviner power of love suffering for other's woes.

How clear an expression of this truth is found in literature. Says Carlyle: "It is only with renunciations that life, properly speaking, can be said to begin." Again: "In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie." George Sands says: "There is only one sole virtue in the world—the eternal sacrifice of self." George Eliot sings:

May I reach that purest heaven;  
Be to other souls the cup of strength in  
some great agony.

Our own Emerson says: "A man was

born not for prosperity, but to suffer for the benefit of others, like the noble rock maple, which all around our villages bleeds for the service of man." Goethe, wrote: "Everything cries out to us we must renounce, thou must go without, go without, die and come to life, for so long as this is not accomplished thou art but a troubled guest upon an earth of gloom." Matthew Arnold tells us that the secret of the gospel is Jesus' word: "He that loveth his life shall lose it, and he that hateth his life shall keep it until life eternal." Hermann Lotze affirms: "No life is moral which is not self-sacrificed for others."

If society is to be saved, individual men must begin to save it, and our first step and every step is love-suffering, expressed in service. This truth must take hold of the churches. It is invidious to enter into philippics against the church. We have had quite enough of them. However, the mortifying fact still stares us in the face that the church today is in no adequate sense making atonement for the wrongs of the world. We need not be scornful of men who have applauded the name of Christ and hissed that of his church. Men in general and in the long run know who love them, who help them. There are churches, it is true, that are trying to have real love for men, and in love to serve them. On the other hand, it has been well said: "Some factories more represent the kingdom of God than some churches, some mercantile establishments than some Sunday schools." When we estimate the prosperity of our churches solely by such petty yard sticks as the size of the congregation, the number in the Sunday school, or the

amount of benevolent contributions for the year, or any general yearbook statistics, we are confessing by the very standards of our judgment that our churches are not the power of Christ to the world's salvation. The churches *are* doing something. Missions abroad are generous, Christlike movements emblematic of true social atonement; our work in some lowly quarters and for certain despised and abused people is all a part of the greater atonement. But with what hesitations and pleadings and ingenious devices are we doing our simplest duty. Great saving institutions, with consecrated men at the helm making noble sacrifice for love of Christ, must plead and beg and beseech and resort to all manner of schemes, pardonable and unpardonable, to eke out a scanty support. True, noble men and women, embodiments of loving sacrifice, are in the sections of social disorder and poverty in our cities, in the black belt of the South, in woodman's camp and miner's village, but how difficult it is to secure the necessary pittance for their support! We must be as generous as possible in our judgments, but we must be candid with our facts. A study of the churches today forces us to believe them in many instances to be parasites on society, when they should be the leaven of social salvation. The reason is simple. Churches as a whole have not learned that "he that loveth his life shall lose it, and he that hateth his life shall keep it to the eternal life." There is the secret. When the church enters into the higher life of atonement for sin; when it becomes Christian in the sense of doing Christ's work; when it takes up the cross and goes out to



make every garden a Gethsemane, and every hill a Calvary; when the church suffers in true love for social wrong; when the church begins to mother society and take human woes to heart, her own life will be saved. The solution of every social problem of the times will begin at once if Christians will but follow Christ. The claim of God on Christ is the claim he makes on all. *The call of Christ to the church is the call of Calvary: Sacrifice.*

### 7. The Call of Calvary

We must go one step farther. Government must be touched by the great doctrine of love-service. It was a great step forward when the best governments accepted the doctrine that government exists for the governed. That step needs only to be carried a little farther. Benjamin Franklin held that "whoever should introduce the primitive principles of Christianity into government would change all society." Mulford, in his *Republic of God* said: "The nation has its foundation, its unity, order, and freedom laid in sacrifice." Fremantle claims that "every man in a Christian government should consider his office as a Christian ministry." We need no better statements. Government must be converted to this law of Christ, of God.

All these—individual men, churches, governments—must learn this doctrine

of salvation through atoning energy, "salvation by way of the cross." After them will follow school, press, factory, store, farm. Every kingdom is to be subdued unto Christ. Not China and Korea and the Ottoman Empire simply, but the kingdom of finance, the kingdom of iron, the kingdom of brass, the kingdom of gold—every kingdom of the social order, church, club, playground, theater. "The kingdoms of this world are to become the kingdoms of our Lord and of his Christ." Over every human institution should be engraven the cross.

The call of God is the call of Calvary. Calvary gives the world the law of salvation. This law is just as real as that of gravitation, crystallization, or growth. Salvation by love-suffering is as scientific as coloration by sunlight. This is the only price of the world's redemption. Our success can come only by

Toiling up new Calvarys ever,  
With the cross that turns not back.

When social forces conform to this law laid in the foundations of the earth, this law that characterizes all development from cephalopod to God, this law that was revealed in history from Calvary, then we shall begin to see social abuses, industrial strife, and every form of inequality and injustice pass away, and John's vision will be fulfilled and a new heaven and a new earth appear.

# THE STRUGGLE BETWEEN THE NATURAL AND THE SPIRITUAL ORDERS AS DESCRIBED IN THE GOSPEL OF JOHN

## II. THE GREAT OPPONENTS OF THE GOSPEL

SHAILER MATHEWS

As was pointed out in the preceding article, the Fourth Gospel carries over the eschatological point of view from primitive Christianity, but is not content to leave the primitive messianic drama without its spiritual valuation. But its interpretation is involved in a series of struggles between contrasting elements of the drama. Before the full force of the Gospel's portrayal of the struggle between the natural and spiritual orders can be appreciated it is necessary to assemble, as it were, the *dramatis personae* of the drama.

### 1. The Christ

Jesus is the central figure of the contest. In a way which has few literary equals and no superiors the author has not only drawn but has colored the figure of the Christ, who is also the Logos come in the flesh.

In none of the gospels is the supermundane quality of Jesus so set forth as in the Johannine; he has meat to eat which is truly spiritual, his words are life eternal, he comes from God as the true bread from heaven, he is at one with the Father, and does always the works of the Father.

It is a mistake to regard this conception as in a precise sense metaphysical. It is a historical Jesus who speaks.

Those ingenious interpreters who would have the Christ of the Fourth Gospel set forth as an extramundane figure quite miss the point of view of the entire Johannine literature. Jesus is the Christ come in the flesh. To believe that is to be saved, but such a belief involves no theory as to his metaphysical nature; no highly developed theory of the Trinity intrudes itself to obscure the vision of the supreme spiritual life actually resident in a historical individual.

For the superhuman Christ of the Fourth Gospel is, if possible, more realistically human than in the synoptists. This sounds paradoxical, but its proof is to be found in the response of the Christian hearts of the centuries. When one asks for the Jesus who was tired, who was thirsty, who wept, who washed his disciples' feet, who had his soul troubled, who vindicated himself before Pilate, who cared for his mother as he was dying, one finds this Jesus in the Logos-Christ of the Fourth Gospel. And it is the realistic human quality as well as the superhuman spirituality of the Christ that has made the central figure of the Fourth Gospel the central figure of Christianity. Our systems of theology have been largely built upon this gospel, and the more one considers the significance of Jesus in history the more is one



forced to see that in the actual historical figure which was capable of evoking the valuation given it by the Fourth Gospel, there was a divine energy and power which must be included in any estimate of his person.

Around this central figure the contest and the contrasts of the Johannine Gospel circle. The Jesus of the Fourth Gospel is never quiet except as he rests. Whatever may be true of the gospel itself, he never turns philosopher; he is never reflective, he is incessantly active like his Father, comforting, teaching, fighting, praying, serving. There is in the picture of this Christ a vital quality which only a "son of thunder" could have appreciated. As we understand the aggressive quality of this Christ so often set forth as a mere academic, philosophical picture can we understand the Fourth Gospel and, as for that matter, Christianity itself.

For the Christ the Jews expected was to be no placid idealist speaking beautiful sentiments to classes gathered under the shade of the trees. He was to be a savior and a fighter, a founder of one kingdom and the destroyer of another; and if one will only read the Gospel from the point of view of the messianic passion of its author, he will not fail to discover the militant Jesus who is king far more than prophet. It is in this spirit that he cleanses the temple, justifies his violation of pharisaical Sabbath laws, declares that he has overcome the world, and at the expense of his life assures Pilate that he is indeed a king. A gentle teacher, he is indeed to the woman at Samaria, a soul that can weep at the grave of Lazarus, a teacher who will teach only friends, a gentleman who will open his

heart only after the traitor has gone out, a sincere democrat who, though master, will yet wash his disciples' feet. But throughout the entire course of his life he stands forth as a champion of a cause and a kingdom. No man can sympathetically enter into the portrayal of the Christ of the Fourth Gospel without being himself nerved to more energetic opposition to things which are debasing, hypocritical, and unspiritual.

## 2. The World

It is significant that the Fourth Gospel does not erect the figure of Antichrist over against the Christ. Such a portrayal would have been logically consistent, though not at all in harmony with the point of view of primitive Christians who awaited the coming of Antichrist as truly as the return of Christ. The real opponent of Christ is the world—not a figure but an environment, not a king but a group of forces which make against the ideals of Jesus as well as against Jesus himself.

There is always something sinister in the Gospel's use of the term world. As the social order of the age which was to culminate and pass away with the establishment of the messianic kingdom, the word epitomizes the forces of evil. Sometimes the Fourth Gospel gives it a little more definite reference as it speaks of Satan as the father of liars and of the one who is supreme at the moment of betrayal and death; but ordinarily the world is treated less transcendently as the actual, historical forces operative in the social order in the midst of which Jesus lived. Its content is never thoroughly analyzed, and it must be described generally as civilization on its

materialistic, or more properly, its anti-spiritual side. To it, therefore, would belong the enmities, jealousies, religious hypocrisies, ecclesiastical arrogance, the love of creature comforts, sensual pleasures, the rancor which begets hatred of the good and persecution of those who stand for the spiritual order. In its power it seems to be impregnable and yet Jesus believed he had won a victory over it, and the writer of the Gospel, looking out upon that social order in the midst of which he lived, could see that God had sent Jesus to save it.

### 3. "The Jews"

The Fourth Gospel is unique in its constant presentation of the Jews as the enemies of Jesus. It is true that certain classes of them sometimes appear, like the Pharisees and members of official bodies, but they are all included as specific elements in the term "the Jews."

The Fourth Gospel at this point differs from the synoptists as will be apparent as one recalls how specifically the synoptists' account presents the different persons who opposed Jesus. In the Fourth Gospel we have the attitude of mind seen in the Book of Acts where the Jews are always presented as the chief enemies of the church while the Romans are presented as its protectors.

There is practically no section of the Fourth Gospel in which the enmity between Jesus and the Jews is not drawn out specifically. In fact, the normal form of each of the episodes which go to make up the book might almost be said to involve such a controversy which leads to a new faith on the part of those who are becoming Jesus' disciples and more desperate hostility on the part of

the Jews. And it is to "the Jews" to whom the Fourth Gospel attributes the death of Jesus; not merely to the high priests and various official individuals specifically, but, as in the words of Pilate, to the nation as a whole. Indeed, the total impression made by the Gospel is that of the irreconcilable conflict between Jesus and his own nation.

### 4. The Various Classes and Conditions of Men and Women

It is noteworthy that almost without exception wherever Jesus comes in contact with the individual he wins that individual to himself, but not infrequently this conquest is born of contest, or at least, discussion. The achievement of faith in Jesus Christ is never set forth in the Fourth Gospel as easy, and sometimes only as a sort of conquest. Probably the most typical development of this thesis will be found in the ninth chapter, where is portrayed the growth through contest with the Pharisees of the blind man's faith in Jesus as the miracle-worker, prophet, representative of God, and the Son of God. But in other cases such conflicts do not mark the acceptance of Jesus as Christ.

It is noteworthy that the evangelist selects these people from all classes. Nathaniel, Nicodemus, the Samaritan woman at the well, the crowds who discuss his messiahship, even some of his disciples who are perplexed or dubious like Philip and Thomas, all reach a newness of faith because of the victory of Jesus over some element of opposition or hesitation within them. It will be noticed that these individuals are clearly selected and described by the evangelist for the purpose of making evident the



universality of the appeal of Jesus. Even Pilate himself after his interview with Jesus is found to be by the Jews too friendly to his prisoner.

### 5. The Disciples

Not only were the disciples gained through a greater or less contest between Jesus and that which opposed him, but running through their relations with Jesus as described by the Fourth Gospel, there is the element of struggle. They can doubt, misinterpret, even criticize their Master. It is not that they are really opposed to him but that they cannot immediately understand him. The questions which Philip and Thomas as well as the other disciples put to him are admirable illustrations of the recoil of the human mind against the claims of Jesus himself. The more one learns to distinguish the reflection and comment of the evangelist from the historical material which he preserves, the stronger becomes the impression of the verisimilitude of the portraits of the disciples. They seldom act as it would be natural to expect the followers of the Logos-Christ to act. They follow hesitantly, although persistently, protestingly, although loyally. Through the dealings of Jesus with them as through his deal-

ings with the other figures of the drama there runs always the note of struggle which inheres in every impact of the spiritual and the natural orders in human experience.

### 6. In Conclusion

These are the chief concrete persons in the dramatic contest which the Fourth Gospel sets forth, but they do not exhaust the contestants as the evangelist conceives them. Back of the historical figures with their concrete struggles there are the great principles amid which his mind loves to dwell, with the method not of a philosopher but of a genuinely religious thinker. Light and darkness, life and death, spirit and flesh, truth and falsehood, freedom and servitude, these are the *dramatis personae*, one might almost say, of a transcendental conflict which was being waged at the same time that the historical struggle was being carried on. Such a statement as this must, of course, be taken with very marked limitations, and whatever truth there is in it must be set forth less succinctly. In the succeeding studies we shall endeavor to trace the struggle between these transcendental forces as seen in the contests between the historical actors on the stage of Judea.

# THE PROGRESS OF CHURCH UNITY

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*Each year sees further development of the principle of co-operation among church workers. We have already published in the BIBLICAL WORLD accounts of various co-operative movements, and we plan to continue to present to our readers additional information in regard to this most interesting matter. In the same proportion as we come to see that Christianity involves life as well as truth and that its end is the production of personal character, shall we see that for such ends churches do not need to be divided along lines of doctrinal formulas. There is no doctrinal cleavage in social service. To bring in the kingdom of God is something vastly greater than to bring in the triumph of a denomination. No denomination has any legitimate claim to existence except as it conserves and develops efficiency in world-saving. How much clearer we see this today than we did five years ago! Some of the movements looking toward this new efficiency of a united evangelicalism Professor Show describes in this article.*

Many big questions confront the Christian church today, questions affecting its inner life or growing out of its relations with the complex modern world. All are momentous and press for solution. But the biggest question of all, because the most fundamental, is the business of eliminating the waste of useless competition within the church itself. A hundred and fifty sects in the United States, most of them Christian in name, are rather too many. Denominational groupings are not an unmixed evil by any means. Wholesome competition promotes activity and charity. Church monopolies are not less grasping and unscrupulous than other combinations in restraint of trade. It was Thomas Jefferson who said a diversity of sects gives a sure guaranty against the domination of a powerful state church. Our Christian diversities are good so long as they remain diversities in unity. In the words of Chief Justice

Brewer: "Denominations exist, will exist, and ought to exist. Their existence is in no manner inconsistent with the spirit of unity which should animate all" (Sanford, *Church Fed.*, p. 547).

Historically, however, sectarianism has not promoted the spirit of unity. And so there has arisen in the last generations, in all parts of Christendom, an insistent demand for the better way, a deeper searching of hearts and consciences, a larger look at the opportunity of the church in the modern world. Within the lives of men and women here today, there has come to prevail in the church a richer comprehension of the message of the gospel and a more resolute purpose to put the gospel into life. It is this awakening, as it bears on the problem of Christian unity, of which I am to speak to you here.

Three lines of approach may be discerned to the solution of the problem of a divided Christendom in the last



hundred years: (1) the movement toward organic church unity; (2) the work of undenominational Christian organizations; (3) the growth of interdenominational comity and co-operation. By your leave, I shall trace the progress of these three phases one by one.

### 1. The Movement toward Organic Church Unity

My topic is set down as "The Progress of Church Unity." It might better be the progress of Christian unity. There is a difference. Christian unity has made splendid progress in our days; church unity has not gotten ahead so well.

a) If we think of the *church universal*, only one item of history in recent times concerns us here. In 1896 a papal encyclical offered the palm branch to the other Christian communions on the basis of recognizing the papal supremacy. The invitation was promptly declined by the Greek patriarch and the Anglican bishops for their respective churches, and the incident was closed. In that direction one sees absolutely no sign of readjustment or reunion.

b) In the same time much more extended efforts have been made to bring about the reunion of the Protestant Episcopal church, English and American, with the dissenting bodies which have sprung from it since the Reformation.

In 1886 the "Chicago-Lambeth Proposals" made overtures for reunion on the basis of the so-called "Quadrilateral" or fourfold confession: the authority of Scripture, the Apostles' Creed and the Nicene Creed, the sacraments of baptism and the Lord's Supper,

and the historic episcopate. There has been much conferring and informal negotiation, but nothing practical has come of it. The Lambeth conferences of 1897 and 1908 reaffirmed the proposals, but without material change. In 1910 a group of Episcopal clergy and laity in and about New York City organized an unofficial body called the "Christian Unity Foundation" to work for organic unity, in which endeavor they have shown some zeal without any wide departure from the Lambeth position. Since 1910 also both branches of the Anglican church have given their support to the promotion of a "World's Conference on Faith and Order" designed to advance the cause of Christian unity.

To all these overtures the dissenting bodies have made appreciative response; but naturally they do not find in the historic episcopate, in the Anglican sense, any secure footing for Christian union. Of special interest to all Congregationalists is the endeavor of a group of New England pastors, led by Newman Smyth, to find common ground with their Episcopal brethren; and the appointment by the National Council, in 1910, of a special committee to work for closer fellowship with the Episcopal church. But so far as I know, nothing definite has yet come from these efforts. Various things indicate a very conservative attitude in the Episcopal church. It has not given its official sanction to the Federal Council, altogether the most potent agency for union yet in the field. It has refused every suggestion from within or from without to modify its position in the matter of the historic episcopate.

c) In another direction the outlook

for organic union is more hopeful. A positive centripetal tendency is drawing together the churches of kindred traditions. Denominations with like forms of polity and of creed are beginning to coalesce into larger units, the congregational bodies in a group, the presbyterian bodies in another, and so on. And in not a few instances the instinct for union has overcome differences of polity, and larger combinations have been made.

This movement has by no means been confined to our country. In Germany the Lutheran and Reformed churches have drawn closer together. In Scotland the final union of the Free Church and the United Presbyterian church was celebrated in 1900. In Australia and New Zealand the basis of permanent union has been laid. In Canada the long negotiations of Presbyterians, Congregationalists, and Methodists resulted, a few years ago, in the founding of the United Church of Canada, not as a confederation but as an actual consolidation of the three bodies. Perhaps the finest examples of organic union come from the mission field where indeed this whole impulse toward closer fellowship had its birth. At the World's Missionary Conference in London, 1910, plans of union, more or less fully realized, were reported from China, Japan, and India, the most striking case being the affiliation of Congregationalists, Dutch Reformed, and Presbyterians in the South India United Church. Clearly the process of organic union will go yet farther in the mission fields; for nowhere else is so flagrantly revealed the un-Christian waste of useless duplication and petty rivalry. The reports of Dr. Mott's

recent visit to China show how steadily this spirit of union is growing in that great land.

In our own country notable progress has been made toward unification. The Cumberland Presbyterians have returned to the parent fold, and other Presbyterians seem likely to follow. The same home-seeking spirit has shown itself in the several branches of the Methodist order. Finally, for about ten years Congregationalists have been laboring to accomplish union with the Methodist Protestant and United Brethren churches. While these negotiations are at present in suspense, there is yet ground for hope at least for union between the Methodist Protestants and the United Brethren. The Free Baptists are joining the Northern Baptist Convention, having turned over their missions, mission funds, etc., to the larger societies, and are represented on the Convention committees.

All in all, the prospect is satisfactory for the consolidation of the denominations into kindred groups of churches. The old causes of division have disappeared. A nobler apprehension of the truth has come in. The petty sectarianism of a few generations ago is no longer in good repute. With one accord the churches are looking more at their common inheritance and less at their differences, and it augurs well for the future.

Beyond a limited degree, however, the new fellowship will not express itself in organic union. Twenty years ago many earnest souls were working and praying for constitutional unity in the church; no other way seemed adequate and Christian. But they and



their kind are no longer looking in that direction. With the apostle Paul they are able to say: "and yet shew I unto you a more excellent way." There is a more excellent way than the absorption of all the churches into one big, dominating church.

## 2. The Work of Undenominational Christian Organizations

A group of splendid associations and societies which have sought to be Christian without being sectarian have pointed out this more excellent way, setting up thus a new standard of fellowship in the modern church.

a) As the pioneer in the field, first honors are due to the American Bible Society. Organized in 1816, it lacks but three years of a rounded century of service. In its time it has printed and distributed nearly a hundred million copies of the Scriptures, carrying untold blessings into many lands. And from the beginning the Bible Society has been wholly undenominational.

In rapid succession other great undenominational agencies followed its example: in 1824 the American Sunday School Union, preceded by the British Sunday School Union in 1803; in 1825 the American Tract Society; in 1832 the International Sunday School Association, till 1906 called the International Sunday School Convention; in 1851 the Young Men's Christian Association, to be followed soon by the sister organization for women, both of them long since encompassing the globe by their wonderful work.

All these co-operative groups of Christian people came before the Civil War which brought a crisis in religious work as

in all other spheres of national life. When the crisis was past and normal conditions returned, there came another great religious awakening, broader and of larger moment than before. The earlier associations went on with their labors, but to them were added many more. In 1873 the Evangelical Alliance took definite form and began its significant career. While the alliance has not accomplished all that was hoped for, it has been worthy of its ideals, and it has helped to prepare the way for better things. In 1874 the Woman's Christian Temperance Union began its fight against the saloon; the same year was held the first Chautauqua Assembly; in 1881 came the Young People's Society of Christian Endeavor with its impelling appeal to the youth of the churches; about the same time began the Student Volunteer movement which has sent so many young men and women into mission fields; in 1895 came the World's Student Christian Federation, uniting the Christian students of all lands in co-operative service; in 1903 the Religious Education Association attacked its problem in our modern life; and so on. Passing by many such worthy endeavors to correlate the working forces of our Christian churches, I must name one other organization. Dr. Graham Taylor has recently said (*Survey*, XXIX, 368) that until lately the most truly ecumenical body in our American life was the National Conference of Charities and Corrections. That remark will carry weight with those who know the solid and useful work of this society. While built on purely humanitarian lines, it has exemplified the spirit of the gospel in the finest way.

These are but glimpses of undenominational Christian activities in the century past. These organizations have done a great work, and they have shamed our churches out of their narrowness and bigotry. More than any other force save the free spirit of Christ, they have pointed the way to the ideals of Christian union. First must come the spirit of fellowship, a genuine, unreluctant Christian feeling among the churches. Then there can be talk of union. These great national bodies have brought the spirit, and they can see the fruits of their labors; they have shown the more excellent way.

### **3. The Growth of International Comity and Co-operation**

There remains the matter of interdenominational comity and co-operation. No one who reads the signs of the times can doubt that the present movement in the churches means something great and good. To appraise the situation fairly, I must speak of interdenominational activity in three phases: (a) local and state organizations; (b) national organizations; (c) International organizations and world-movements.

But I must allow myself to turn aside long enough to say that the earliest attempts to establish interdenominational comity in America are associated with our own denominational history. In 1801, under the inspiration of the great religious awakening at the end of the eighteenth century, and in the face of a common peril, the general Association of Connecticut and the General Assembly of the Presbyterian church formed what is known as the "Plan of Union," an agreement designed to secure

co-operation in home missionary fields—the first object-lesson of any note in American church history, in the matter of Christian comity. Following up this impulse, in 1810 the American Board was constituted on an interdenominational basis, including the Old School Presbyterians to 1837, the Dutch Reformed to 1857, the New School Presbyterians to 1870, and the German Reformed to 1879; in 1826 the American Home Missionary Society began its work, co-operating with the Presbyterians under the Plan of Union until 1861 when the latter body withdrew. These initial efforts to realize ideals of comity and fellowship are thus highly suggestive as pointing the way to the future.

a) Among the recent endeavors to reach co-operation through local and state organizations, first place belongs to the Interdenominational Comity Commission of Maine. This association was formed in 1880. It includes the five leading denominations of the state: Baptists, Free Baptists, Congregationalists, Methodist Episcopalians, and Christians. It endeavors to eliminate harmful competition and thus to insure better service. An executive committee of five, one for each denomination, practically controls the situation, determining where new churches shall be planted and which denomination shall have charge, where superfluous churches are to be removed or combined with others, and so on. The "Maine experiment," as it was once called, long since ceased to be an experiment. It has been a conspicuous success and has exerted a beneficent influence on the country at large. In many states interdenomina-



tional comity is an accomplished fact; in not a few there are definite state federations of churches working for common ends. Of special note are the New York State Federation of Religion, organized in 1899 and combining in its membership both Jews and Christians, orthodox and unorthodox, for the work of social reform; and the Federation of Churches and Christian Workers of New York State, organized in 1900 among nine leading denominations for mutual aid in Christian service.

The city churches have produced another type of federated effort. Such organizations are too numerous for individual consideration here. A good example of city federation may be seen in Cleveland where Jews, Roman Catholics, and Protestants have worked together for social betterment; and a yet better illustration in the Federation of Churches and Christian Workers of New York City, organized in 1895 and very active ever since. This federation, which grew out of several earlier bodies, seeks to co-ordinate the working forces of the churches in the great metropolis, striving to realize Washington Gladden's ideal of a "municipal church" (*Century*, LXXX, 493-99; *Current Literature*, XLIX, 413-14). It has the support of Presbyterians, Baptists, Methodists, Congregationalists, Episcopalians, Lutherans, and in some degree of Roman Catholics—a very praiseworthy degree of Christian fellowship. While more an organization of churches and individuals than of denominations, the New York City Federation is serving also to bring the denominations together in the most effective way. The Co-operative Council of City Missions in Chicago for

several years maintained a remarkable unity among the five denominations represented in its membership.

Thus in the field of local co-operation in community and in state, things are moving ahead, a very hopeful augury indeed, since the serious side of the question is this matter of local adjustment.

b) On the larger stage of *national life* also there are many signs of promise. Time does not suffice for me to dwell upon the federations already made or in the making in Japan, in Korea, in the Philippines, in China, and in India. These all are children of the missionary fellowship already spoken of. Most significant from every side among the foreign church alliances is the Free Church Congress of Great Britain, established in 1892 and for more than twenty years a mighty force in the effectiveness of the dissenting churches. Through the agency of the Free Church Congress the non-liturgical churches of Great Britain have more nearly come into their own. The constituent denominations co-operate in evangelical labors, in the prevention of overlapping, and in social reform. Incidentally they have stood firmly against the closer union of church and state in England. We in America have peculiar occasion for gratitude to the British churches which have, in the Free Church Congress, set the pattern for similar endeavors this side the sea.

In our own country the federation of denominations has come about gradually and silently, but it *has* come about, and today the situation is nearly all one could desire. Step by step the spirit of co-operation and the machinery to express it have come into being. In

1899 two interdenominational bodies in New York City, the Open Church League and the New York City Federation, united in calling a conference to form a national organization. This conference created the National Federation of Churches and Christian Workers after the pattern of the like-named societies in New York City and New York state. In 1902 this national federation issued a call for a conference to be held in 1905 to which the denominations as such were asked to send their representatives. The response was splendid. At the Inter-Church Conference for Federation in Carnegie Hall, New York, in November, 1905, thirty-two denominations, representing 18,000, 000 communicants, were present through their delegates and shared in the proceedings. The conference perfected a plan for permanent federation and appointed a meeting for final organization in 1908. In the interim the plan was submitted to the constituent denominations; and when the delegates again convened in Philadelphia, 1908, the Federal Council of the Churches of Christ in America came into being. In December last the Federal Council held its first quadrennial meeting in Chicago; and so it has demonstrated its purpose to stay.

The Federal Council of the Churches of Christ in America is not an alliance of individual churches or of individual persons, but an official compact of denominations. The thirty-one or thirty-two denominations included comprise all the larger divisions of the evangelical American churches except the Episcopalians, who have not chosen to affiliate

except in work on commissions. The Southern Baptists also are as yet not members of the Council. The Unitarians and the Universalists were not invited to come in.

The authority of the Federal Council is vested in an executive committee representing the denominations and in a corps of officers elected every four years. (The permanent secretary is Rev. Charles S. Macfarland, an honored Congregational minister). The Federal Council accomplishes its active work chiefly through special committees on foreign missions, home missions, temperance, education, evangelism, and so on; the most serviceable as yet being the Committee on the Church and Social Service. Through these committees the Federal Council is able to mass its working forces effectively.

From the outset, too, the Federal Council has sought to reach the delicate problem of local church comity through the organization of local and state federations under its general direction. But it is yet too early to pass judgment on this aspect of the system.

All things considered, the Federal Council promises great things for our American Christianity. Here is the concrete realization of diversity in unity, of ample fellowship without loss of identity. It does not indeed completely solve the question of Christian union; but it goes a long way in that direction. The catholicity and uplift of these splendid meetings of 1905, 1908, 1912, their breadth of Christian charity, are unmistakable. A new day has come whereof we have great occasion to be glad.<sup>1</sup>

<sup>1</sup>An account of the remarkably efficient work of the Home Mission Council is given in the *Biblical World* for June.



c) I promised to speak of *international movements* for comity, but my space allows only the briefest mention. Various alliances, associations, conferences, and confederations on these lines have come forward in the last quarter-century. Some of these are meetings of representatives of a given denomination from different lands, like the Pan-Anglican Synods of 1867 and 1908; the Pan-Presbyterian Alliance of 1876; and the Pan-Methodist Council of 1881, all of them now somewhat in the past. Others are interdenominational as well as international, like the Ecumenical Conference of 1900, the World's Missionary Conference of 1910, and the World's Conference on Faith and Order projected for the near future. Still others are not only international and interdenominational, but also interreligious, comprising in their fellowship men of all faiths who choose to come. Since the Chicago World's Congress of Religions in 1892, American Unitarians have been specially active in promoting such meetings, as witnessed by the Liberal Congress of Religions in 1894 and in subsequent years; the International Council of Unitarians and Other Liberal Religious Thinkers and Workers which since its formation in 1900 has held meetings in London, Amsterdam, Geneva, Boston, and Berlin; and finally the Inter-Religious Congress in Japan, 1911, participated in by Christians, Buddhists, and Shintoists—a meeting which has been called the biggest thing in religious history since the Chicago World's Congress. All these agencies have their place and contribute their help toward the fuller brotherhood of man, the final federation of the world.

### Conclusion

In the main I must leave the summing up to care for itself. But a word or two are in order.

There is no prospect of organic unity in the church. The best people in the churches have ceased to desire it, having found what seems the more excellent way. The spirit of fellowship, without which all else is vain, has laid its consecrating spell on our common faith, and has brought a vision which will not fade away. Through divers forms of co-operative effort, the churches have learned how to work together in harmony, love, and mutual respect. They have set themselves resolutely to do the sensible thing, which is also the Christian thing, in all phases of their task. Once and for all, as I believe, they have lifted the common inheritance of faith and service above sectarian demands of whatever sort, and that too will abide.

The practical aspects are not insuperable. *National* supervision of all large general interests—home and foreign missions, charities, social reforms, and so on—under interdenominational boards truly representative in character; *state* supervision of the planting and nurturing of churches, under state boards of interdenominational character; *local* supervision in the individual church through the voice of a majority of its members in conference with state authorities; *denominational* supervision in the particular field allotted to each organic body: this seems to me a practicable program and the one toward which the course of events is carrying us.

Some difficulties remain. Romanists and Anglican Christians stand apart and

are likely to continue to do so. Many also have felt it to be a mistake to exclude from this wider fellowship into which the churches are coming Unitarians, Universalists, and like-minded Christians; while as to the Christian Science church, the Salvation Army, and divers other forms of Christian activity, no answer is forthcoming. There is yet needed the catholicity large enough to comprehend them all.

Nevertheless the impossible has come to pass. This imposing army of Christian believers have forgotten their differences of polity and doctrine and

creed, remembering only their common call to service; and thus they have attained, in a real and vital measure, unto the "more excellent way."

Many in one, our fathers said,  
Many in one, say we;  
Of differing creeds, of differing forms,  
Love brings us unity.

From each, from all, may life outflow,  
To each and all flow in  
It needs us all to swell the chords  
Of life's triumphant hymn.

—*Proc. of Seventh Ann. Meet. of Congr. of Rel.*, Buffalo, N.Y., 1901, pp. 304-5.

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## ADVERTISING CHRISTIANITY

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WILLIAM F. COCHRANE  
Baltimore, Md.

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In the recent convention of advertising men held in Baltimore the religious advertising campaign, conducted in the *Baltimore News*, has received such indorsement that a word as to the aims of the campaign may be in season.

Speaking from the pulpits of some thirty churches of the city, Christian advertising men touched almost without exception upon the merits of this campaign. Their indorsement will make it far easier to secure support for the continuance of this effort from a wider circle of church leaders. It needed something of this sort, and from this quarter, to convince conservative Christian business men of the sanity of such a course of advertising; and to break down in their minds any feeling of a loss

of dignity to religion through this campaign.

The burden of the messages of these speakers seemed to be more the idea of driving home *truths* through advertising than of simply creating a psychological effect by the repetition of phrases and by constantly bringing before the minds of the reading public the same suggestion regarding the matter to be advertised, whether the suggestion were true or false. We never have felt that merely the psychological suggestion of "going to church" would in itself cause any material increase in church attendance.

Our purpose in advertising has lain deeper than this, and can be summed up in a succinct way under the following heads:



1. The commending of the church and Christianity to the minds of the hostile and indifferent.

2. The confronting of Christians with what the implication of the gospel demands of them by way of applied Christianity.

3. Stimulating Christian thought along progressive lines, and creating a demand for more vital Christian messages.

4. Imparting to the newspaper staffs of the daily press a religious point of view.

5. Creating a demand upon the press for better and fuller reporting of religious news.

6. Helping reform measures and furthering social service.

Certain of these prophecies we feel sure have been coming true; and particularly that relating to the effect upon the mind of the press regarding the importance of religious news, and as

regards the creation of a greater demand for religious news. Through carefully laid plans, particularly that of placing in the hands of all the delegates to this convention reproductions of eight of the four-page advertisements of the past season, it is hoped that a great piece of missionary work will be accomplished through the sending of these delegates away to all parts of the country armed with this gospel of the relation of the church to modern advertising. The result will almost inevitably be that within the next year we shall see similar efforts springing up all over the country.

It has been a privilege to share with the *Philadelphia North American* the honors of doing this pioneer work in the realm of religious publicity, and to pay tribute to the leader of the publicity emphasis of the Men and Religion Forward Movement, Mr. William T. Ellis, from whose fertile brain grew the whole plan.

# THE MEANING OF EVIL

## II. THE LAW OF ADJUSTMENT

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REV. CHARLES F. DOLE, D.D.

Jamaica Plain, Massachusetts, Author of "The Religion of a Gentleman,"  
"The Hope of Immortality"

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*In an age which is being taught by zealous propagandists that evil is non-existent or by pessimists that evil overbalances the good, Dr. Dole's discussion is tonic and corrective. Particularly would we call attention to the recognition of the reality that lies back of the doctrines which have sometimes been shaped up in words difficult to be understood by men of our age.*

We come now to recognize a deep and universal law of adjustment, by the use of which, in things great and small, man becomes a free citizen of the universe. I wish to lay special stress on this part. I have come to believe that we know nothing as either good or evil till we discover how to handle and use it. Innumerable things are good as food, provided we take them for the legitimate uses of food. Yet against every one of these things, even the innocent cereals, on the side of their abuse the doctors set up their note of warning. A little greediness or immoderation will turn our good into evil. There is no evil thing so great as alcohol. But if we stop drinking it and turn it into fuel we can hardly have too much of it. Thus there proves to be all varieties of adjustment, whereby man learns to accommodate himself to a wider and wider range of circumstances, and so to conquer and subdue his earth. He has pretty much cleared out poisonous snakes, wolves, and bears from his vicinity. Already he has begun to control the conditions in the midst of which insect life becomes prolific and dangerous. Let him drain the swamps and

reduce them to tillage; let him put his offal promptly under ground; let him find the natural parasite for the gypsy moth. These are only a few out of innumerable illustrations going to show how a mere change of adjustment disposes of evil or changes it to good. Can we then really call it evil, seeing that the almighty urgency of the universe is forever pressing and teaching us to handle it, so as to serve and not to hurt us?

### **The Sweep of this Law**

The higher reaches of this law of adjustment are yet more fruitful and important. The ugly, obstinate, or injurious man, or the fretful, dull, wayward child sets up every day a problem of spiritual adjustment. As Epictetus long ago found out, this kind of child or man can do us no actual harm. He is like a boxer, who tries, and tests, and strengthens our chest and limbs. He fortifies our patience and our good humor. But I mean something more than even this cold stoic method. The evil doer gives us a problem in humanity. It is the parents', or teacher's, or



friend's, or minister's problem. How can I treat him so as to help make a man of him? His evil mood proves our opportunity. There is an invincible power of intelligent good will, which, when once the proper attitude of sympathy toward him is taken, will change him into a helper and friend. I do not know anything about "the spirit world," but Professor Hyslop says that the supposedly low and mischievous spirits become at once courteous and serviceable, as soon as you assume the good in them, instead of looking for trouble! Whence it would seem that wherever intelligences are in the universe, they follow the mighty law of adjustment, by which when enough light falls on the face of evil, it is turned into good.

Another marvelous illustration of the same law is the use and control of pain, trouble, disappointment, and sorrow. "Pain is gain," says the ancient Greek poet. There is nothing that so persuades me, in the hour of uttermost darkness to believe in a good universe, that is, in God, as the sight of this fact.<sup>1</sup>

There is a mass of testimony on this score. The Psalms are full of it; the greatest of the poets teach it; through Browning in particular, the idea runs like a thread of gold. What else indeed is the interpretation of the mystery of the Christ-story? Pain is here proved to be gain. Torment is handled in such way as to leave behind the sense of the victory of good. Death is so met as to

take away the fear of death. The eternal things, faith, hope, and love, are wholly in evidence, after the short hours of pain are passed.

The Christ-story is typical. There is a monument done by French, the sculptor, in the Sleepy Hollow Cemetery in Concord, not far from where the remains of Emerson were laid, erected by a brother, himself a soldier of the Civil War, to three brothers who lost their lives in the war, one shot in battle, one who met death in the hospital, yet one more who died in Andersonville prison. Only a few years have passed and now men and women and youth stand daily in the quiet garden, and the great terms of duty, freedom, country, humanity settle anew into their hearts. The pain was for a moment. The gain goes on forever.

We appeal here to a common human experience. Who does not look back upon moments or periods of pain, or loss, or great grief? We all bear scars of struggle and hurt. Would we choose now to have never thus suffered? We should not dare to choose this. We have come to see, have we not, that blows, wounds, disapproval, reproofs, griefs, did us good? Think of the miracle of it! We have come to see what that amazing verse about the Christ-life meant, "made perfect by suffering." In fact, the mightiest reasons why we believe in God come not so much when we have had our pleasure

<sup>1</sup> A friendly and skilful physician told me lately that he had just spent the most sorrowful day. He had been obliged to take a young girl, the daughter of an excellent neighbor, from her pleasant home to the insane asylum. There he had met an old friend of his boyhood, the hopeless victim of locomotor ataxia. He went on to say that he had never thought that he should live to say that he could see a ray of comfort about such things as these. What he now sees is that out of all such things sympathy grows apace and hearts become wonderfully softened.

and ease, but when we have suffered and found "the everlasting arms" under us. Not all, it is answered, take trouble so. Some become bitter and hard. Yes, as people may turn their proper food and drink into poison. Nevertheless, we trace the law or tendency. The normal growth of personality comes on these lines. An increasing wealth of daily experience, besides all the scriptures of the race and all the wisdom books, bears the same testimony, adds new sources of aid to each oppressed soul, becomes daily more accessible and democratic, and even gets publishment in the daily newspapers. Whereas all suffering was once hastily supposed to be exceptional and penal, isolating the sufferer, like Job, from his friends, we are coming to apprehend a great, constant, common condition of human life. We no longer dare to pray to be exempt; we are sharers with all the world; we become also helpers together with the noble and mighty saviors. In a new sense the world is learning this deep spiritual law of adjustment to sorrow. Whole communities and nations, no longer bowed in terror before the pestilence or famine or poverty or war, are continually bound together with new ties to co-operate under the menace of each peril, so as to avert or lessen its flow, or else to bear it in common, and so to love each other the more.

### **The Meaning of Vicarious Suffering**

This means that the mystery of the idea of "atonement" or "vicarious suffering," as they used to call it, is coming to light. No one sufferer indeed alone bore the sins of the world. The teaching is broader; it takes us all in

and challenges all to understand and obey it. Not a wrong is done anywhere, not a child is overworked, no brute or barbarous man ever strikes or abuses a woman, not an immigrant family is brought to hunger and cold, that the hurt is not carried, as with mystic nerves of sympathy, to the heart of our common humanity. No evil is borne in vain. Straightway subtle reactions set in, new tides of more effective humanity are awakened; the pain or the misery gets presently written into the laws, and engraved in the standards and the customs of the nation.

Good men and women, stirred with love, with intelligences quickened to apprehend this wonderful transformation of pain into power, giving their lives to become mediums of transference, recording fresh vows in their hearts to overcome all evil with good, and, like the old Swiss hero, to take the lances to their own hearts rather than let their fellows be injured, are beginning to band themselves together in associations in every part of the world for the service of mankind. Physicians and men of science stand here in the same ranks with the most fearless ministers of religion. They become immune to evil. Their business is to show all men how to be immune in like manner. In this new type, touched by the Christian idea, though often free of its dogmas, radiant and victorious good will is added to the hardihood of the stoic character. We thus begin to have a real and working church.

What is it, now, that every man most desires for himself, if he could have his highest wish? It is no longer that he shall be exempt from pain or death. It is rather that his pain and seeming loss



shall count for something, and be of social use. This is what we find to be true. It is vastly more divine than it would be not to bear any suffering. What if our evil works in the long run to press and bind us more closely together as social beings? What if it proves to be never an individual burden, but rather a common load? What if it can be understood and borne and reduced to nought and translated into blessedness, only on this understanding? What if it is a form of spiritual labor, through which we are enabled to share the thought and the will of the Eternal?

There is a mighty urgency or life-force which we trace everywhere in Nature making things grow and propagate and get ready for higher forms of life. Is it not the same urgency which acts upon man, so to adjust himself to the things called evil as to take the evil out of them and to transform it into higher life? Must we quarrel with it because it works by a law of cost? Would we have no cost or labor? We touch here upon a deep principle of all art and philosophy. The biologists—Bergson for instance—begin to say that this urgency is purposive even upon the plane of the animal life. There is infinitely more reason to think it purposive in these higher reaches which we have just considered. If there is "a power that makes for righteousness," the power is even more spiritual and wonderful that moves man to take evil and turn it into good. Men are just beginning to measure the working of this principle.

#### **The Law of Contrast**

The truth is, that there is a law of

contrast which underlies the world of thought and feeling. Perhaps we shall yet see that all which we call evil falls under this law. A large part of the "evil" seems from this point of view to be inevitable and necessary. Thus, while light is essential and may be thought of even as eternal, more or less darkness is necessary to reveal the light, and to make us know how good light is. So it is good to be hungry and thirsty, not merely to drive us to eat and drink, but to bring out the proper food values. Would it be possible to learn good in any of its forms, without ever seeing the shadow of evil? Would you know life, if you never saw death? Or love, if you had never had to go without it? It is as if the Almighty Intelligence were speaking to us, and teaching us, as with the telegraph instrument, by clicks and breaks of silence. Does anyone think that God himself could make us understand, if the message came in one unbroken stream of sound? These are eternal conditions of speech, especially of speech to children and childish men.

It is possibly another form or name of the same law of contrast, which everywhere in our world appears as the labor-cost, or the time-cost, and I should add the struggle-and-pain-cost. We touch here an ancient paradox. It seemed to men, as it seems at first flush to all children, that joy, success, and life consist in getting enjoyment, in being fed and rewarded, in having nothing to do, in jumping by a leap from the desire to the fulfilment, without having to wait. The old curse on man was to labor and to be balked by thorns and thistles. Now today, we are everywhere saying and systematically attempting to teach

the children the reverse of this. You value nothing rightly till it has cost you something. Not income, but fulness of outgo and expression constitute the highest joy and success. Jesus says "it is more blessed to give than to receive." No one can ever doubt that this is a spiritual universe, after once he has bowed his head before this most mystical and actual of its laws. There is a labor price for everything of value. Suffering is the name of the cost of labor in the realm of the spirit and for all human and social values.

Of course the cost frightens us at

times. It is blood and tears and torture, and generations of time pass as it works its solemn sway. But who would dare to rule it out of the world?

No struggle—no heroism! No pain—no love! No doubt—no faith! No despair—no immortal hope! The great values come high; who cares how high they come, when once their music rings in our ears! What does the mother care for her pains, when her baby lies safe in her arms! And who minds the centuries of waiting, when the weary world at last swings into its new cycle of light!

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## THE MARRIAGE OF HOSEA

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*How many of the Old Testament worthies we come to understand through a knowledge of their family! The Old Testament is, indeed, a domestic literature. We know the family affairs of nearly all of its chief personages, and among them all there is no one whose family life is described quite as tragically as that of Hosea. Are his references really allegorical, or do they represent his own pathetic experiences? The question is exegetically significant, but even more does its answer enable us to appreciate the great teaching of Hosea as to the love of God.*

The prevailing interpretation of the narrative portions of Hos. chaps. 1-3, is to the effect that Hosea, as a young man, fell in love with Gomer and married her, supposing her to be all that his youthful imagination fancied her to be. To this union were born three children. But meantime, Gomer had developed latent tendencies to sensuality and had played

Hosea false. At last she left his home to live with another man. The love of Hosea, however, made it impossible for him to leave her to her fate, and going after her he purchased her from her paramour and placed her under restraint, preparatory to her full restoration to her position as his wife. Long brooding over this tragic experience produced in



Hosea the conviction that it all had been ordained of Yahweh to the end that Hosea might thereby be aroused to the true significance of Israel's attitude toward Yahweh and be inspired to preach to Israel regarding her sin. The whole experience was Yahweh's way of calling Hosea to be a prophet.

The attractiveness of this interpretation lies in the essentially human and natural character of the experience thus portrayed. It presents no psychological difficulties to the modern mind. Hosea becomes a man like ourselves, moved by similar passions and learning the will of God precisely as we do by experience. Many of the leaders of modern scholarship have enthusiastically indorsed this view and furthered it by both learning and eloquence. Among others may be mentioned Cheyne, Wellhausen, W. Robertson Smith, Kuenen, George Adam Smith, A. B. Davidson, Nowack, Marti, and W. R. Harper. Yet, I venture to think that the truth lies on the side of older generations of scholars, whose exegetical sense forbade them taking the language of Hosea as meaning other than what, on the face of it, it seems to say. Modern representatives of this view, which looks upon Gomer as having been a public prostitute when Hosea married her, have not been lacking. The most forceful presentation of this interpretation in recent years is that of Professor Paul Volz, in *Zeitschrift für wissenschaftliche Theologie*, XLIV (1898), 321-35. The present article proposes once more to array the evidence for a literal interpretation of the language of

Hosea and to reconstruct this section of the biography of the prophet.<sup>1</sup>

The language of the narrative leaves no room for the view that Gomer was a woman with a tendency toward harlotry, rather than an out-and-out harlot. Much has been made in support of the tendency view, of the fact that in 1:2 Hosea is told to take a "wife of harlotries" (אִשֵּׁת זְנוּנִים), not "a harlotrous wife." But there is no chance for the idea "a wife with tendencies toward harlotry" in the former phrase. Exactly the same idiom is employed in Prov. 12:4; 31:10 and Ruth 3:11, where "a woman (or wife) of virtue" certainly does not and cannot mean "a woman with tendencies toward virtue," but simply "a virtuous woman." The same thing is true of similar phrases in Prov. 6:24; 9:13; 11:16; 21:9; 25:24; and 27:15. Hosea himself uses the same idiom again in 4:12 and 5:4, where "a spirit of harlotries" is clearly something more than "a spirit with tendencies toward harlotry." The idiom is simply one of the regular ways of predicating a characteristic of a person and cannot legitimately be made to carry such a load as the "tendency" view places upon it. Gomer the "wife of harlotries" was nothing more nor less than a "wife who plays the harlot."

Nor is it true that Hosea was made a prophet by his marriage. According to the literal sense of the narrative, the marriage itself was imposed upon him by the word of Yahweh; i.e., he was already a prophet before marriage. Even if this plain statement might be legitimately

<sup>1</sup> Since this article was put in type Professor C. H. Toy, of Harvard University, has published an article, "Note on Hosea 1-3," in the *Journal of Biblical Literature*, XXXII (June, 1913), 75-79, in which he also declares for a literal interpretation of the language descriptive of Gomer.

set aside on the ground that it is the product of Hosea's later reflection upon the cause and significance of his marriage, it yet remains true that Hosea was a prophet at the time of the birth of the first child. For he bestowed upon him a name having prophetic significance. Yet it is quite generally held by exponents of the "tendency" view that at this time Hosea knew nothing of his wife's unfaithfulness, which is supposed to have kindled in him the prophetic fire. Furthermore, it is not at all necessary to posit such a marital experience in explanation of the origin of Hosea's characteristic conception of the relation between Yahweh and Israel as one in which the ruling principle should be a mutual love, like that that should obtain between husband and wife. The representation of a god as the husband of his land was close at hand in the Baalism of the day, in which this was the basic thought. The thought of Yahweh's love for his people, even though they were sinful, was by no means new; it is implied in Amos 2:9-11 and 3:2 and finds clear expression in the stories of J and E incorporated in the Hexateuch; e.g., Exod. 15:13; Jos. 23:4-11; Deut. 33:12. It would have been wholly cruel to require Hosea to arrive at the idea of Yahweh's love for Israel through such a heart-breaking experience as the "tendency" view presupposes, when that idea lay ready to hand, having been worked out in the experience of preceding generations.

The "tendency" view also implies that Hosea first of all received a revelation from Yahweh through the marriage experience, which he was to pass on to the people of Israel. But there is not a word said in the narrative about this mediating function of Hosea. Judging from analagous records in which the rôle of mediator is always explicitly enjoined upon the prophet, it is not likely that this mediating task was to be taken for granted by Hosea. The brevity of the record is a most serious obstacle in the path of the "tendency" interpretation for that view implies so much that is not mentioned in the narrative. So vital an element in the experience as the revelation of Gomer's true character *after her marriage* could hardly have been passed over in utter silence.<sup>1</sup> Nor would there have been left unexplained such an extraordinary fact as Hosea's continuing his marital relations with a wife after the birth of two children, one of whom at least was a child of shame, if Gomer's true nature had been unknown to him before his marriage. Furthermore, such a case of adultery as is presupposed by this view was punishable by death; cf. Deut. 22:22 f.; Ezek. 16:40. Hosea could hardly have passed over in silence his reason for not having the law enforced.

Hosea was not led blindfolded by Yahweh into a marriage that was to break his heart and wreck his life. On the contrary, he married a woman of evil reputation with his eyes wide open. If

<sup>1</sup> Cf. the statement of Professor Toy in the article previously mentioned: "The romantic history of a man wounded in his deepest feelings through an ill-fated marriage that saddened his life and colored his thought seems to me to have no foundation in the text. If there had been passionate devotion and sorrow, there would doubtless have been some mention of it, but there is none; the narrative is a quiet statement of facts."



this seem to us a psychological impossibility, we need only recall other cases in which prophets did extraordinary things. The psychology of a prophet was not subject to the laws controlling the mental operations of ordinary men. The belief that Yahweh willed the performance of any act was enough to lead them to undertake the most unusual, yea, repugnant program. Illustrations of this absolute surrender to the will of Yahweh are furnished in Isa. 20:2 f. and Ezek. 12:9 ff. Nor are instances of similar character wanting in more recent times. Simeon Stylites spending almost half a century continuously upon the top of a column, thinking that thereby he was pleasing God, is a case in point. An act looked upon as God-ordained and recognized as such from the start is thereby lifted above all ordinary rules of procedure. The will of God transcends all other laws.

The moral problem raised by such a command from Yahweh for the modern mind would not present itself to the men of the eighth century B.C. The moral difficulty is essentially the same on either hypothesis. For Yahweh to order a prophet to marry a woman who, as Yahweh knows, will turn out a harlot is every whit as bad as for him to bid the prophet marry one who is already a harlot. But this aspect of the question would present no serious difficulty to men who were able to think of Yahweh as hardening Pharaoh's heart to the end that he might destroy him; or as stirring up David to number Israel, only to punish him for so doing; or as inspiring a body of prophets to tell Ahab a lie, in order that Ahab might go to his death.

The marriage to Gomer presented

itself to Hosea as required of him by Yahweh, precisely because it was an extraordinary and sensational act. It was calculated to attract wide-spread attention. It and the succeeding births were vivid object-lessons for the whole nation. Such a marriage inevitably would provoke questions and give Hosea an eager audience for his answers. These show that he intended that his family life should be regarded as a concrete illustration of the nature of the relationship between Yahweh and Israel. Just at this point, we need to guard against misinterpretation of the marriage. Its purpose was to present the existing situation in Israel from the point of view of Yahweh. It is reading into the narrative what is not there to insist that it shall represent the whole history of Israel's relation to Yahweh, and that Gomer, therefore, must have been a pure young maiden at the time of her marriage even as Israel is represented elsewhere (cf. Hos. 11:1; Ezek., chap. 16) to have been at the time when Yahweh chose her as his people. But the demands of the narrative and of the experience itself are satisfied if the marriage be looked upon as a striking portrayal of the utter lack of inner sympathy between Yahweh and Israel, and especially of the base disloyalty and ingratitude of Israel in not giving her full and undivided allegiance to Yahweh, her rightful Lord (cf. Hos. 2:5 ff.).

The name Gomer bath Diblaim itself may furnish evidence of the true character of its owner before her marriage. The meaning of the name apparently is "Gomer, daughter of fig-cakes." The real significance of the name is, on this basis, "Gomer whose person is held at a

low value." The point of view is furnished by a statement from an Arabic writer, viz.: "We used to conclude *mota*-marriages for a handful of dates and meal in the time of the prophet and Abu-bekr, until Omar forbade us such."<sup>1</sup> The *mota*-marriage was a temporary union between a man and woman and altogether unworthy of the name of marriage. The same phraseological usage appears in the common English idiom, found also in Latin, "not worth a fig." If this be the meaning of the name, Gomer is thereby branded as a woman who could be obtained for very low hire, not more than a couple of handfuls of figs. The phrase "lovers of raisin-cakes" in Hos. 3:1 belongs in the same general circle of ideas; for there the "other gods" are thought of as hiring the service of Israel with gifts of raisin-cakes. It is true that the word "daughter" does not occur elsewhere as indicative of price or value. But the terms "son" and "daughter" do have a much wider range of meaning in Hebrew than in English. They are used, for example, to express a person's age, viz., "Noah was a son of five hundred years, etc.," i.e., Noah was five hundred years old (Gen. 5:32; 7:6, etc.); or to denote a characteristic as "Joseph is a son of a fruitful one," i.e., Joseph is a fruitful bough (Gen. 49:22), and "a son of perverse rebelliousness" (I Sam. 20:30), and "a vineyard on a hill a son of oil," i.e., a vineyard on a very fertile hill (Isa. 5:1), and "daughter of troops," i.e., warlike one (Mic. 5:1). This usage comes at times very close to the idea of price or value as, e.g., in "a son of

death," i.e., one deserving death (I Sam. 20:31), and "a son of smiting," i.e., one deserving a beating (Deut. 25:2). Yet lacking any exact parallel, we cannot dogmatically assert that this must be the true interpretation of Gomer's name; it remains only an attractive possibility.

It remains to consider the light shed upon the story of chap. 1 by the narrative of chap. 3. This has usually been taken as a record of Hosea's love for his wife which led him to go after her when she had deserted his bed and board and to purchase her back from her paramour. But this interpretation encounters serious difficulties. Why should the dissolute Gomer, whom Hosea by this time, according to hypothesis, knows only too well, be spoken of to him not as "thy wife" but as "a woman?" If his run-away wife were here meant, we should certainly expect a much more definite and specific description of her to her deserted husband than "a woman."

Again, why should Hosea have purchased his own wife from her paramour? Was she not already his morally and legally? Or was Hosea a weakling who dared not insist upon his rights and was willing to purchase peace at any price, even that of his own dishonor? The silence of the narrative regarding the desertion of Hosea by his wife is surprising. It is not mentioned at all, but taken for granted. Yet such a step on Gomer's part would have been too vital an element in the situation to be ignored. It would have been precisely the sort of thing of which Hosea would have made splendid use in setting forth the significance of his marriage for Israel.

<sup>1</sup> See Eb. Nestle, *Zeitschrift für die alttestamentliche Wissenschaft*, xxiii, 346, and xxix, 234; cf. W. Baumgarten, *ibid.*, xxxiii, 78.



These difficulties with the current interpretation have been so keenly felt that some scholars have sought to avoid them all by making the woman of chap. 3 to be another than Gomer. But this device has not met with any general approval; and rightly so. For the experience that was pedagogically of value upon its first occurrence would have lost all novelty and value if repeated. Instead of wondering and questioning, Hosea's contemporaries would have been satisfied to set him down as a stark fool and would have gone about their own affairs and left him to his fate.

A suggestion recently made<sup>1</sup> seems to relieve the difficulty here. Chap. 3 is not the record of a later stage than chap. 1 in the marital experience of Hosea, but is rather a parallel narrative recording the initiation of the original marriage with Gomer. The record of chap. 3 is the story as told by Hosea himself in the first person; that of chap. 1 is the story as told by another. This accounts for the more specific and concrete detail of chap. 3. This calls for a new translation of 3:1 to be sure; but it is a translation that finds its justification in the usage of numerous other passages. Instead of "And Yahweh said to me, 'Again go, love, etc.,'" we must render "And Yahweh said to me again, 'Go, love, etc.'" For illustration of this position of the word "again," see Hos. 2:16, "thou wilt not call me again;" Isa. 8:5, "And Yahweh added to speak to me again;" Isa. 62:4, "It shall not be said to thee again." This "again" may imply

that Yahweh had previously urged this step upon Hosea without effect as in the case of Jonah. Or it may merely mean that the command to marry a prostitute was not the first communication between Yahweh and Hosea. In any case, this translation delivers us from the hypothesis of a second marriage and from the difficulty of finding an explanation for Hosea's purchase of his renegade wife.<sup>2</sup> On the understanding that this is Hosea's own story of the first and only marriage with Gomer, the purchase becomes at once natural. Marriage regularly involved the payment of a dowry to the bride's guardians; cf. the story of Jacob's marriages (Gen. 29:15 ff.). The low price paid for the bride, according to Hos. 3:1, accords well with the interpretation of "Gomer bath diblain" (1:3) as "Gomer daughter of figs," which is suggested above.

On the basis of these two records of the marriage, we may perhaps reconstruct the story of Hosea's experience as follows: Hosea, a prophet already burdened with the sense of his people's sin, felt himself called upon by Yahweh to marry a lewd woman, to the end that through such a marriage he might open the eyes of Israel to the enormity of its offense in being disloyal to Yahweh, its rightful lord. In pursuance of this conviction, Hosea bought Gomer, a woman living in public shame with her paramour. But he at once placed her under restraint, denying her association with himself as well as with others, and seeking by such discipline to fit her for her position as his wife. This phase of the

<sup>1</sup> By C. Steuernagel, *Einleitung in das Alte Testament* (1912), p. 605.

<sup>2</sup> Steuernagel and Toy account for "again" as an editorial gloss made to join the two narratives chronologically.

experience was interpreted for Israel as meaning that she as Yahweh's bride must be disciplined by exile before she could expect to enjoy any further favor from Yahweh. After this period of restraint for Gomer, she was taken by Hosea into his home and became the mother of three children. Each of these in succession was given a prophetic name and, like Isaiah's children, became a walking sermon to Israel just as the institution of the marriage itself had been. In this connection, it must be remembered that the names given to the children need cast no slur upon the birth of the children nor upon their character. The names carried by Isaiah's children certainly were not meant to bear any relation whatsoever to the children themselves. Hence, the names are not necessarily proof that the children of Hosea were not his own.

If, however, the names of the children and the fact that in Hos. 1:2 they are called "children of whoredom" i.e., children of harlotrous parentage, should seem to some to imply that Gomer was unfaithful to Hosea after her marriage, it is equally possible to suppose that Hosea took Gomer into the full rights of wifehood immediately upon marrying her. In that case, the birth of the children, who were of doubtful parentage, and the names bestowed upon them did but impress upon the public mind more deeply the lesson of the marriage itself. Then after exhausting every means, supposably, to keep Gomer in the path of virtue, Hosea put her in isolation; and there the story leaves her, to preach her silent sermon.

If it be objected to this interpretation that Hosea could not have loved a

woman of such a type, it is sufficient to say that he is not anywhere said to have loved her. The nearest approach to such a statement is 3:1, where Yahweh bids him "go, love a woman, etc." But it is worthy of note that in the very same sentence the same word "love" (אהב) is used to designate the relationship between the woman in question and her paramour. The word frequently is used to denote mere carnal passion (e.g., II Sam. 13:1, 4, 15; I Kings 11:1, 2), having no suggestion of genuine spiritual love. The fact is that early Hebrew had no word strictly corresponding to "marry" and in issuing a command to marry, it was necessary to use some descriptive phrase, such as "take a woman" (Hos. 1:2), or "become a daughter's husband" (Deut. 7:3), or "love a woman." Love is not subject to orders, and even a prophet could not command his feelings to the extent of loving in the true sense when Yahweh told him to love. Yahweh's command was really nothing more than "Go, marry a woman." Nor was it necessary that true love on Hosea's part should enter into the marriage at all. The lesson of the marriage for Israel was not dependent upon any deep feeling toward Gomer on Hosea's side. The essential thing was that Hosea had taken Gomer under his roof and had thereby become responsible for her support and likewise entitled to her undivided loyalty. Lacking this on her part, the marriage must be suspended, or broken off, until such time as she is found to be worthy of restoration. In like manner, Yahweh had taken Israel from among the nations to be his own people. He had showered prosperity upon her and given her every



reason to remain true and faithful to him. She, however, had taken up the worship of other gods and was thus, at least, sharing her devotion between Yahweh and them. This state of affairs could not continue indefinitely; Yahweh would not endure it. Its only possible outcome is exile and captivity.

To take this view of Hosea's marriage is not to make Hosea less of a prophet, but more. He is seen to be a man whose whole life, even in its most intimate relationships, was held subject to the control of Yahweh. He seeks every possible way to impress the message of

Yahweh upon Israel and does not hesitate to forego the possibility of a happy home life—yea, even to doom himself to a miserable existence, if thereby he can the more effectively deliver his message. In this respect he recalls the experience of Jeremiah who deliberately denied himself the joys of home life for a similar reason, and Ezekiel who forbade himself the natural expression of his grief when his heart was broken by the death of his wife. Hosea thus becomes one more illustration of the strength of the passion of self-sacrifice exercised in behalf of patriotism and religion.

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## BETHSHEMESH AND THE RECENT EXCAVATIONS OF THE PALESTINE EXPLORATION FUND

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When the Palestine Exploration Fund, in 1909, at length completed their five years' thorough excavation of the site of ancient Gezer—the full results of which have just been published<sup>1</sup>—the committee lost no time in looking about for a suitable site for their next campaign. At their annual meeting in June, 1910, it was announced by the chairman, Sir Charles Watson, that the committee, largely guided by the advice of Professor R. A. S. Macalister, had selected as their new scene of work the *tell* which for many years has been considered to

mark the site of Bethshemesh. Several unforeseen difficulties, chiefly connected with the appointment of the Turkish "Commissioner," delayed the commencement, but in the spring of 1911 the work was started and, except for interruption due to the illness of the director of excavations, Dr. Mackenzie, has continued until the end of July this year. Dr. Duncan Mackenzie, Ph.D., worked for about ten years as assistant to Sir Arthur Evans in his famous excavations in Crete and has also done good work in Sardinia; he is assisted by Mr. Newton,

<sup>1</sup>R. A. Stewart Macalister, *Excavation of Gezer*, 3 vols.

a trained architect who has worked in conjunction with Dr. Mackenzie previously.

The history of Bethshemesh, although it only contains one outstanding incident, is such as to prepare us to expect that its site would be archeologically important. The name, meaning probably "temple of the sun," or the alternative, Ir-shemesh (Josh. 19:41)—"city of the sun"—suggests the site of an early pre-Hebrew cult of sun-worship; it is but confirmatory of this<sup>1</sup> that in Hebrew days it became a Levitical city (Josh. 21:16; I Chron. 6:59). It was a border city on the frontier of Judah (Josh. 15:10) and the boundary of the little territory of Dan (Josh. 19:41). More important than this, it would appear that toward the west Bethshemesh appears to have been an outpost of the Hebrews toward the Philistines (cf. II Chron. 25:8) whose important city, Ekron, was but 12 miles, of almost level country, distant. It was on the highway from that hostile land (cf. I Sam. 6:12) into the heart of the highlands of Judah. It is in connection with this city and this highway that the one prominent and picturesque biblical incident occurred. Along this way, following the windings of the Vale of Sorek, up which today the railway train may be watched for half an hour as it makes its way from the neighborhood of Ekron (now 'Akûr) toward the station of Deir 'Aban, came the sacred ark, captured seven months before, now an object of superstitious terror to the chastened Philistines (I Sam. chap. 6). The inhabitants of the city were scattered over the rich fields in the wide

valley bottom—as you may see them all the harvest weeks today. It was June, the wheat harvest, and as they raised their eyes they saw a strange but enheartening sight. Two milch cows, whose calves had been shut up in Ekron, were pursuing the "straight way to Bethshemesh"; they went along the highway, lowing as they went, and, contrary to their natural instincts, they turned not aside to the right hand or to the left. The cart came straight on to "the field of Joshua the Bethshemite and stood there, where there was a great stone"—not impossibly the very rock on which today stands the *wely* of *Abu Meizar*.<sup>2</sup> Here the Levites, the priests of this sanctuary, "offered burnt offerings and sacrificed sacrifices" unto Jehovah (vs. 15); the wood of the cart and the cows serving as the material. Some pestilence seems to have followed the arrival of the ark and it is not improbable that it was the actual carrier of the bubonic plague which appears to have been devastating their enemies, the Philistines.

In I Kings 4:9 Bethshemesh is mentioned as the headquarters of one of Solomon's twelve purveyors. In II Chron. 28:18 we read that in the days of Ahaz, king of Israel, "the Philistines invaded the cities of the Shephelah. . . . and had taken captive Bethshemesh, Aijalon, Gederoth and Soco with the towns thereof." Here too, many years later, Jehoash, king of Israel, the grandson of Jehu, after remonstrating in vain with the king of Judah, puffed with pride over his recent victory over Edom, at length accepted the challenge and defeated and captured Amaziah; a feat

<sup>1</sup> See *Biblical World*, XXIV, 171.

<sup>2</sup> *P. E. F. Annual*, 1911, pp. 146f.



soon followed by the capture and destruction of the walls of Jerusalem itself (II Kings 14:11-13, II Chron. 25:21-23).

The final destruction of Bethshemesh may date at this time but quite as probably to nearly a century later when, as we read (II Kings 18:13): "In the fourteenth year of king Hezekiah did Sennacherib, king of Assyria, come up against all the fortified cities of Judah and took them."

The evidence on which the site was identified as that of Bethshemesh was strong long before the excavations were commenced. It was clearly an ancient and long-occupied site having all the characteristics of a *tell* covering early remains. Robinson, who visited the site nearly eighty years ago, writes: "Here are vestiges of a former extensive city, consisting of many foundations and the remains of ancient walls of hewn stone . . . enough yet remains to make it one of the largest and most marked sites which we had anywhere seen" (*Bib. Researches*, II, 224). The numerous rock-cut tombs in the low cliffs around the north and northwest sides of the site bear witness that the site belonged to a period long before Roman times. The situation agrees in all respects with the biblical data. The name given to one-half of the extensive ruins, Khurbet 'Ain Shems, is certainly an echo of Bethshemesh. It is not clear why the name 'Ain, "spring" has been applied to an entirely waterless site; it is possible that here the word 'Ain may have its other meaning of "eye"—"eye of the sun"—or more probably that there was, at the time the name was given, a spring of water

near the ruins which has now, in the changed character of the climate and rainfall, become permanently dry; it is possible indeed that the spring may still exist beneath the débris. The inhabitants of the ancient walled-in city must have had some access to water within their fortifications; the excavations may yet throw some light upon this point. Robinson (*Bib. Researches*, II, 225) points out that by a curious coincidence the ancient Bethshemesh (Heliopolis) in Egypt is referred to by Arabic writers as "'Ain Shems" although now the latter name is confined to a well at some distance. Eusebius and Jerome appear to have identified Bethshemesh, which they call Bethsamis, at this spot and state that it was visible from the road leading from Eleutheropolis (Beit Jebrin) to Nicopolis (Amwas). Lastly, during the last few years, before the Palestine Exploration Fund firman was obtained, antiquity-mongers have obtained great quantities of very early pottery, scarabs, beads, etc., from a large ancient tomb on the northwestern end of the site.

The remains occupy a rocky spur which runs out westward from higher ground below. It is isolated on the north by the wide Wady es Surâr—the Valley of Sorek—above which it abruptly rises to a commanding height. On the south a small valley runs down parallel with the city ridge, to join the great Wady Bûlûs, which running in from the south turns northwest and joins the Wady es Surâr to the northwest of the ridge. In other words, the ridge, particularly that part which sustained the ancient city, is separated on the south-west and north by fairly deep valleys;

the sides of the level plateau itself slope down with considerable abruptness. The situation is characteristic of most city sites of early historic times in Palestine. The ridge itself has two names. The western extremity which has the characteristic features of a *tell* and on which, before the recent excavations, but little building rose above the surface, is called Tell el Rumeileh (apparently "the little sandy knoll"), while the eastern end, where the ridge expands and slopes upward to lose itself in the mountain mass to the east, is called Khurbet 'Ain Shems, pronounced sometimes Shemës. This ruin is of no archeological interest: it consists of a mass of the half-disintegrated house walls of a comparatively modern arab village built largely of stones carried from Tell el Rumeileh. It is said to have been destroyed less than a century ago. During the harvest season a certain number of the people of the neighboring village of Deir 'Aban encamp among the ruins.

The two sites are separated by an important and much-frequented high-road running southwest from the Wady es Surâr, over a neck on the ridge, into the Wady Bûlûs. It is quite certainly an ancient track. Where it crosses the low neck, to the east of Tell el Rumeileh, there is, on its eastern side, a sacred shrine, the Wely Abu Meizar. This consists of a long room in the southern wall of which is the Mihrâb, a prayer niche (directed toward Mecca), around which are still piled many of the offerings of the pious. The whole wall around it is smeared with the impressions of hands dipped in mud or henna, and possibly in blood. In front of this room is a large shut-in courtyard, the

south side of which along its whole length, adjoining the entrance to the shrine, has a double row of arches, beneath and rising above which, at the east end is a magnificent fig tree. Connected with this *wely* are several folklore tales, in which it is easy to find an echo of the biblical story of Samson, although the real *wely* of Samson is on the lofty hill of Sur'ah (Zorah) which dominates the landscape to the north. Fortunately the sanctity of this 'Ain Shems sanctuary has, curiously enough, recently sustained an eclipse in the eyes of the Moslem *fellahin*, on account of the interest taken in it by neighboring Jewish colonists, and the spirit of Abu Meizar is supposed to have betaken himself to the before-mentioned Wely Sheikh es Samet at Sur'ah. This circumstance has been a happy one for the explorers for they have been able to obtain the use of the now discredited *wely* as their headquarters and the once holy shrine—inviolated but recently to the approach of the unbeliever—is now fitted up on all sides with shelves for the accommodation of hundreds of baskets of pottery and other "finds." In the sheltered porch, where the old arches are now roofed by beams and leafy branches, a delightful cool arbor has been made where the explorers have their meals and mid-day rest and where much of their work is done. As the use of the sanctuary in this way has the approval of the government, as represented by the Commissioner, the explorers are able to lock up, not only the *wely* itself—now their museum—but even the whole courtyard. The incongruity of it all—not to say the humor—appears when



we are all seated round a thoroughly European repast, and a passing Moslem dervish pushing open the door to pay his orisons at the shrine is promptly asked what business he has to invade the privacy of the *Khavajat* (gentlemen) and is made to retire to the shade of the outside walls!

Indeed the site presents these unique advantages to the explorers: (1) the use of the *wely* consequent upon its discredited sanctity; (2) the nearness of the railway—the station Deir ‘Aban on the Jaffa-Jerusalem Railway is only a mile off; and (3) the presence of the large Roman Catholic convent of Beit Jamâl, a mile to the south of ‘Ain Shems. On several occasions the Palestine Exploration Fund explorers have been able to enjoy the greatest hospitality and, as a regular thing, they get their washing and repairs done here; they also obtain from them, through the courtesy of the superior, excellent bread, cheese, and wine. The site has another advantage which is of a negative kind—there are no regular inhabitants dwelling near the works. The village of Deir ‘Aban is more than a mile to the east and it is only during the harvest that the people come to the neighborhood of the *tell*. The nearness of a village is a great drawback to a site, bringing with it noise, dogs, dirt, and not uncommonly disease. In a malarious country this last is a very important item.

The environs of ‘Ain Shems are of extreme interest to the biblical student. The Wady Surâr, the Vale of Sorek, although only incidentally mentioned in the Bible (Judg. 16:4) is an important

feature in the physical and historical geography of Palestine.<sup>1</sup> It was the chief avenue of approach of the Philistines in the days of the Judges and of David. Its importance as a way into the hill country around Jerusalem is emphasized today by the fact that the railway line follows this route. Looking northwest from the *tell* this Wady Surâr, after sweeping past the whole north side, curves away in the far distance until it is lost in the great mountain plain beyond which a long stretch of the Mediterranean is visible. To the north, across the wide fertile slopes of the valley, rises a long ridge crowned by a series of rounded tops. Hidden on the northern slopes of these hills lies the ruin of Zurik, the site of the Byzantine village of Cefar Zureik, a name which certainly is a survival of the ancient Sorek. The northernmost point of the before-mentioned ridge is crowned by the *wely* of Sheikh Sumat, overhung by a solitary palm, and just below this on the northeastern slopes is the village of Sur‘ah, the Zorah of the Old Testament, the birthplace of Samson (Josh. 15:33; 19:41; Judg. 18:2, 25; 16:31; 18:2, 8, 11; II Chron. 11:10).

North of Sur‘ah the ground rapidly slopes away and a delightful little valley running north and south of the Wady Ghurab—a tributary of the Wady Surâr—is disclosed. On the eastern slopes of this valley lies Eshu‘a (almost certainly the Eshtaol of Josh. 15:33; 19:41; Judg. 13:25; 16:31; 18:2, 11), while in the open valley bottom—a sheet of rich green as seen from Wady Sheikh Sumat last July—lay the “camp of Dan” (Judg. 13:25; 18:13). It will

<sup>1</sup> See G. A. Smith, *Historical Geography of the Holy Land*, pp. 218 f.

be noticed that this is emphatically "Samson's country"—Zorah, Eshtaol, Sorek, the "camp of Dan," and Timnath are all visible from 'Ain Shems, while there would certainly appear to be some connection between the name Bethshemesh itself and the hero Shimshon—the "sunlike."

Again returning to our outlook from the ruins of Bethshemesh we see, looking northeast, the Wady Ghurab disappear into the abrupt line of the Judæan hills. Northeast of 'Eshua is the forest-crowned height of Beit Mahseir, a holy place and very probably the actual site of Kiriath Jearim. Once all these hilltops were covered with forest—the Yearim. A little south along the mountain edge, isolated by two deep valleys on north and south, lies Kesl'a, the Chesalon of Josh. 15:10. More in the foreground is Artûf, a struggling agricultural colony of Bulgarian Jewish settlers. Almost due east of us, but hidden by higher hills, is Deir 'Aban station and the narrow entrance of the Wady Isma'in where the railway enters the actual mountains. And south of this, due east of the *tell*, lies the village of Deir 'Aban itself. The whole eastern outlook is indeed shut in with low hills among which are pleasant groves of olives and fertile patches of corn or maize.

The view to the south is across the beautiful fertile Wady Bûlûs, which contains a small streamlet till late summer. Crowning the heights due south is the monastery of Beit Jamal and behind this lies another hill top now covered by the ruins known as Khurbet Yarmuk, but once the site of the city of Jarmuth, (Josh. 10:3, 5, 23;

12:11; 15:35; Neh. 9:29). Almost due west, some two miles away, is the ruin Tibneh, the site of Timnath (Judg. 14:1-5; Josh. 15:10; and perhaps also Gen. 38:12-17). It will be seen that Bethshemesh occupies the center of a whole circle of interesting biblical sites. The outlook on all sides is wide and broad and, during nearly two-thirds of the year, the rolling hills and broad valleys are at least in parts clothed in green—spring herbage and later successively wheat, barley, and maize. It is thus a site of considerable beauty, but this was probably far from the thoughts of the first settlers; it is its situation as an outpost to the hill country and a spot where great natural roads, running north and south, east and west, cross that it must have assumed its importance and needed its fortifications.

The explorations of the Palestine Exploration Fund under Dr. Mackenzie have fully confirmed the surmises of earlier explorers. The hill 'Ain Shems is covered deep with the confused ruins of Arab settlements, but on the hill Rumeileh the early Semitic remains are, over most of the area, only a few inches below the surface. At the eastern end of the *tell* the massive wall-foundations which were noticed by Robinson have been found to belong to a building which can certainly be assigned to the early Christian centuries. Much time was necessarily spent in cleaning out this massive building, which from its general plan, and the presence of a few crosses on some of the stones, can be surmised to have been some kind of monastic institution. The explorers are inclined to assign it to the seventh century A.D., partly because, from the



absence of a church as well as other indications, they are inclined to suppose that the building was still incomplete when the hordes of Islam swept through the land and thoroughly destroyed such institutions—of which there were many—throughout the land. There are, however, clear evidences that an earlier building, probably of somewhat the same kind, stood here. There are capitals and drums of columns, a door lintel ornamented with a cross, and various beveled stones which certainly were not cut for their present situations. This earlier building may be the one which marked the site of the Bethsamis which Eusebius and Jerome state was visible from the highroad to Nicopolis. After the Arabs captured and largely destroyed the convent, they squatted in it. One of the long halls was used for a stable, and the mangers, which the conquerors placed there, can be seen today. Later on stone houses were built among, and along side of, the massive convent walls until perhaps about 1000 B.C., when the site was entirely and finally deserted. The whole building was about 210 feet by 140 feet, and it is a matter of historic interest to realize that this is one of many such institutions which flourished over the land in pre-Islamic days. The evidence is indisputable that during Roman and Byzantine times the land of Palestine, not only the now inhabited districts, but also many parts like the Negeb, now given over to ruins and wandering nomads, were thickly inhabited. Probably Huntington is right in his *Palestine and its Transformation* when he concludes that at this period the country enjoyed a long cycle—some

centuries—of more favorable climate, a better distributed rainy season, for example, than in the succeeding centuries. The setting in of the dryer cycle was doubtless one of the contributory causes of the eruption of the hordes of Arabs just after Mahommed as their land was becoming too straight for them.

It is, however, the earlier pre-Roman remains which are of most interest to the Bible student. Underneath what may be called the Byzantine area, and over the greater part of the *tell* immediately under the surface, is a great accumulation of *débris*—the remains of many centuries of occupation. The evidence of the pottery and other “finds” shows that whereas the earliest occupation of the site goes back of 1500, or even perhaps 2000 B.C., the latest is before the Greek period. The “Hellenic” pottery which has occurred in much abundance at other sites, e.g., Tell Sandahanna, does not occur here. There is no evidence that the site was occupied at all after the conquest of Palestine by Sennacherib (II Kings 18:13) about 700 B.C.—or at most, a century or two later.

The stratification of the *tell* gives evidence of five periods of civilization on this site:

1. *A very early period*, equivalent perhaps to Professor Macalister's first Semitic period (See *Excavation of Gezer*, II, 131 ff). The accumulation is not very great. Some interesting tombs with pottery groups more or less entire have been found. Belonging to the last part of this period or the beginning of the next are a number of fragments of Aegean or Cypriote pottery which were found in a fallen-in cave to the east of the city wall.

2. *A middle Semitic period* which was far the longest. The stratified débris of this period is much thicker than in all the other periods together. This period, which would correspond to Professor Macalister's second and third pottery periods is characterized by the appearance of fragments of colored pottery which is a local imitation of Cretan and which Dr. Mackenzie thinks may with considerable probability be called "Philistine."

3. *The third or Hebrew period.*—At the close of the above period there appears to have been a very great destruction of the city. A charcoal layer, which seems to extend at this level all over the site, marks this event. It seems not improbable that this may be the result of the capture of the city by the Hebrews. The pottery of this period which now succeeds is distinctly "Hebrew" and corresponds with Professor Macalister's fourth period. At the end of this period the site was long abandoned; for, perhaps, upward of one thousand years.

4. *The Byzantine period.*—Then comes the Byzantine building belonging to any time between the fourth and seventh Christian centuries and occupying only the eastern end of the tell.

5. *The Arab period.*—After the destruction of the convent Arabs appear to have squatted on the site for some years, but after about 1000 A.D. there is no evidence that Tell Rumeileh was ever occupied.

A great number of tombs have been opened which confirm the other evidences regarding the periods of occupation of the site; indeed all the best pottery—the entire pieces now running

into many hundreds—is from the tombs. One large cave-tomb at the northwest corner proved to be a perfect mine of treasures, even though it had been frequently ransacked previously by the agents of dealers. Much pottery from this tomb is now in museums in America. The earliest interments, and consequently the earliest pottery and scarabs, were here. The majority of the tombs belonged to the later periods, either just pre-Hebrew or Hebrew. The foundations of the city walls were followed around the whole of this circuit. They were extremely massive, about 670 yards in length, and showed that the city here, some 1500 to 1000 B.C., was strongly fortified. Apparently there was only one gate—on the south—but this was once flanked by powerful bastions. It is evident that Bethshemesh before the coming of Israel was almost as powerfully fortified as Gezer, though on a smaller scale. The destruction of the great gateway and probably of much of these walls appears to have been a result of the capture of the city and the great conflagration at the end of the middle period. Great quantities of burnt brick were found blocking up the entrances, and during the succeeding period buildings encroached upon the actual site, so that it is clear that the gate and much indeed of these walls were not rebuilt during the Hebrew period. That the city could have been altogether unwallled at this time seems improbable, and it is to be hoped that further excavations may here, as at Gezer, reveal another line of walls inside, or more probably, outside those which have been uncovered. It may be remembered that at Gezer, no less



than three distinct lines of wall, each complete in itself, were uncovered belonging to quite distinct early periods. There are many other points of interest. A high place has been uncovered with five prostrate masseboth (pillars) and below this site is a sacred grotto not yet explored. To the south of this, belonging to the Hebrew period, is a large well-mouth, which, judging by the enormous amount of chipped limestone piled around, excavated in its making, must go down to a great depth. Very much remains to be done if the historical and archeological secrets of the site are to be revealed. The work is for the moment suspended, partly on account of want of funds, but in the interest of biblical archeology the work

ought to be completed. Although the site is not one comparable in size with Gezer, yet the presence of the massive wall-foundations, the high place, and, above all, the 20 feet and more of débris of successive cities all belonging to early Semitic civilization, all show that this is a site well worth a thorough examination.

Some account of the work will be found in the *Palestine Exploration Fund Annual* for 1911 and in the *Quarterly Statements* of the Palestine Exploration Fund for 1911-12. Those wishing to further the objects of the Fund are asked to communicate with Professor Lewis B. Paton, Ph.D., 50 Forest Street, Hartford, Conn., the honorary general secretary in the United States.

## CURRENT OPINION

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### **Value of Religious Conservatism**

That conservatism has a great and blessed function which many liberals are in danger of ignoring is maintained by Professor E. Albert Cook, of the Congregational College of Canada, in the *Harvard Theological Review* for April.

Conservatism is based upon two ruling tendencies. First, there is a tendency to cling to the old and the traditional for its own sake, without trying to distinguish how or where it conflicts with new discoveries and thoughts. An ancient system of doctrine, based on long experience and study, will be sure to contain much truth, even when that truth is taught and apprehended in erroneous ways. Those whose money supports religious work are generally conservative; and therefore the existing church machinery tends to be controlled in the interests of conservatism. The faithful, hard-working business man, who goes regularly to church, accepted his theology in his youth, and has had neither time nor training to change his views. He goes to church to worship, to be encouraged, comforted, or put to sleep, not to be instructed in novel doctrines.

In the second place, new ideas and doctrines are rejected by the great mass of men just because of their newness and lack of prescriptive quality. There is a large probability that no new doctrine will be examined on its merits by the average man. The old has done well enough in its day. Why turn to something else? Sober, conservative people are likely to be repelled by the character of many of the persons who readily accept new and untried views. There are thus very good reasons why conservatives reject the newer forms of doctrine. They know the old. They do not know the new. Moreover, those who represent the new are often oblivious to the

moral and spiritual values of the old. Hence the new view, even if it be true, often has but little more in its favor than its truth. The weight of the existing social order is against it.

As to practical deductions from these facts, there is danger that the honest liberal will not understand how to treat conservative people and their views. He must know how to establish the new, when it is true, without losing the value of the old. It is easier to tear down than to build up. He must be reminded that the strength of the church is not in its doubts but in its beliefs. Jesus always sympathized with all that was good in the traditional religion, and was very judicious in his efforts to change and reform the world.

### **Is Christianity Aryan or Semitic?**

Under the above title Dr. K. C. Anderson in the May number of *Faith and Doubt* seeks to show that advancing knowledge is breaking down the prevailing notion of the origin of the Christian religion. The popular opinion is that Christianity is the child of Judaism, an opinion fostered by the fact that the New Testament is bound up with the Old as if it were an outgrowth of it. This opinion, so Dr. Anderson thinks, is giving way.

True, the Catholic church adopted the older Scripture as its own but thereby only saddled itself with many difficulties. For the Hellenistic synagogues of the Diaspora interpreted the sacred writings of the Jews allegorically and were followed in this by the Gnostics. Controversy forced the church to adopt the literal method of interpretation, and this has ever since remained the official ecclesiastical method. The Hebrew people came to be regarded as providentially chosen from among the nations of the earth to be especially prepared



for the coming of Christ at the end of the age. But the providential purpose failed, since the Jews not only rejected the new religion which professed to fulfil their own, but have also persisted in that attitude for over nineteen hundred years.

And now comes criticism to support the protest of the Jewish people and to set aside the notion of Christianity as an outgrowth of Judaism. For "Christianity as we know it is Pauline Christianity" and Pauline Christianity does not have its roots in the Old Testament. The "Christ" of the New Testament is *Theos Soter*; the Messiah of the Old Testament is never that. Both appear in the New Testament but nowhere reconciled; the former is essentially Aryan, the latter Semitic.

Hence Western nations should remember that they are more allied to the great seers of India who wrote the Vedas and Upanishads than they are to the priests and prophets of Israel. The Western world presents the curious spectacle of having shamelessly persecuted the Jew, while the latter has had his revenge by furnishing the persecutor as his spiritual food for centuries the crude conceptions of one of the later Semitic peoples about God.

Yet not all of the Bible has come from Jewish thought. "The Fourth Gospel is saturated with Alexandrian philosophy," and Paul escaping from his bondage to Jewish rabbinism, derives from the great seers of the East his most spiritual conceptions. So for the best parts of the New Testament. The indebtedness of the New Testament and Christianity to the Old Testament and Judaism is only external; the characteristic ideas of the New Testament are Aryan, not Jewish. For the makers of Greek philosophy were likewise indebted to the spiritual ideas of the Far East. The Gnostics, who were the first Christians, were not Jews, but the most matured minds of the East, and they interpreted the Old Testament allegorically, as symbol of truth. As

the Catholic church became corrupt, losing touch with the spiritual truths of the higher life and coming under the influence of the virile and conquering barbarians, "it gradually adopted the literal method of interpretation, which we are now beginning to see is a total misunderstanding of Scripture."

We give this abstract for what it is worth as a sample of ingenious historical dogmatism. The facts at the disposal of the author warrant few of his conclusions.

### Religion and Labor

Under the above title a recent number of the *Constructive Quarterly* has a striking article by Arthur Henderson, M.P., written primarily with reference to conditions in England, but applicable also in large measure to every civilized country and therefore of interest to American readers.

British democracy is giving abundant evidence of new power and influence. Some are fearful lest it champion a program which shall involve opposition to Christianity, denial of the rights of private property, and disregard of the purity of family life. But those who know the new democracy most intimately are convinced that in spite of an apparent estrangement between the church and the people the latter's ideals are not fundamentally anti-Christian nor its spirit atheistic.

The revolution in public thought about social problems will perhaps explain the attitude, at least in part. Men are coming at last to feel that the wreckage of human life through conditions destructive of happiness is inconsistent with the principles of Christian brotherhood. If the church continues a merely passive, or negative, attitude toward this new yearning of democracy for a more complete life, then the present incidental estrangement may be calculated to develop into permanent hostility; but if, on the other hand, the church seeks to carry redemption into all social relationships by persistent endeavor to make this

world a better habitation for all, then democracy's confidence in the church may be restored and the forces of religion and labor may be brought into hearty co-operation.

True, religious indifference would seem to be on the increase, if statistics of church-goers are to constitute the evidence of religious experience. But in spite of the pessimistic spirit prevailing in some sections there are growing indications of a clearer recognition of their common interests between the forces of religion and democracy. The great brotherhood movement and the adult school movement are encouraging signs, and lastly, the development of the idea of religion and labor by the introduction of meetings of a religious character, conducted by Labor members of parliament, is of the utmost significance, in that so many popular leaders should publicly acclaim their allegiance to Christ by enrolling as members of the Fellowship of His Followers, signing this declaration: "Jesus said, 'If any man come after me let him deny himself and take up his cross and follow me.' Meaning so to follow him, I wish to be enrolled in the Fellowship of Followers."

Thus the churches and organized labor are not only learning to understand each other better, but are recognizing more and more how much they need each other's assistance in the great task they have in hand.

This closer co-operation will not only be the means of avoiding the deplorable and costly misunderstandings of the past, but will assist in securing that unity for social service which shall assist in bringing about a more perfect humanity. The combined efforts of these great forces in conjunction with the power of an all-conquering Christ shall transform individual existence, give it a new life, beautify the houses of our people, ennoble our cities, and assist in bringing in an era when the beatitudes may become the common rule and when the moral ideas of the Prophets are embodied in the ordinary habits of a contented people.

### **The Dean of Social Service—Christian Evangelist**

Charles Stelzle has completed a decade of social service, as servant of the Home Board of the Presbyterian church. Stelzle has demonstrated that social service profits immensely by the use of religious sanctions and also that the church has a social function and must serve society as well as the individual, if it is going to fulfil its redemptive function in the world. His work has done much to change the point of view and method of home missions from that of planting denominational missions to that of Christianizing the land.

Mr. Stelzle's work may be summed up under three heads (1) church and labor; (2) social survey and church efficiency; (3) general social service propaganda. Social surveys are simply efforts to find out what the religious conditions of a given territory are, looking to an adequate comprehension of a church's work in its own field. Stelzle pioneered in the application of the survey to church work and through it has come a new ideal of church efficiency and an urging demand that it christianize its parish rather than merely build up a denominational body within it.

Mr. Stelzle's own church has added departments of rural life and immigration. Other religious bodies are following suit and almost every great Protestant body has now some form of organized social service activity. Mr. Stelzle's colleague was a workman and he has naturally given himself more fully to the labor phase of social service. He reaches thousands through the regular issues of 350 labor journals and gives them straight religion. Mr. Stelzle has done more perhaps than any other man of the decade to demonstrate practical phases of social work and to cultivate an inter-denominational conscience.

### **The Next Revision of the Scriptures**

That we should make haste slowly in producing a new Revised Version of the Bible,



is the advice of Canon Glazebrook, writing in the May *Contemporary Review*. Our present revised versions, while in many respects improvements over the King James Bible, are manifestly tentative. As to the Old Testament, further and more exhaustive criticism of the Hebrew text is necessary before a translation acceptable to present-day science can be made. In the realm of the New Testament, the criticism of the Greek text has gone relatively farther than has the corresponding process in the Hebrew; and the difficulties here are not mainly textual. A vast number of Hellenistic manuscripts and inscriptions, dating from 300 B.C. to 600 A.D., have been recently excavated in Egypt and elsewhere; and these materials have revolutionized our conception of New Testament Greek. It now appears that the language of the New Testament, instead of being classical as was formerly supposed, is distinctly popular and commonplace, fitted to the mind of the masses rather than to the mental habits of the *literati*. Terms which were supposed to be peculiar to the Greek New Testament are now found to have been in common use. The newly discovered inscriptions throw light upon the meaning of many terms. In particular, the widespread and popular "mystery religions" had a technical phraseology which very likely explains many of the difficult passages in Paul's epistles. When the time for a new translation arrives, it is, in fact, Paul's writings which will present the great problem.

### Miracles and the Bible

The futility of the modern endeavor to construct an expurgated, naturalistic Bible is the theme of Rev. J. A. Beaumont, in the June *Nineteenth Century*. The miraculous, the supernatural, the transcendental, he says, cannot be separated from the Bible by the scientist, leaving a residuum of history which can be interpreted in the light of ordinary, commonplace experience. For the supernatural is the element, or medium,

in which the biblical history itself is transacted and presented.

The method proposed for explanation of the miraculous element in the Bible is purely psychological: The human mind is supposed to be subject to a law of reaction between two different stages, in one of which it is immersed in the external universe, and in the other of which it is differentiated and set off in self-conscious distinction from the universe. Primitive and ancient men were more open than we are to the inrush and influence of the universal life. In modern times, analytical self-consciousness is almost a disease, shutting out the transcendental and turning away from the marvelous. This form of consciousness is normal to our present state of civilization; and it deludes us into ignorance of our spiritual limitations.

### Reuniting the Church

Under this head, Rev. Harry Emerson Fosdick, of the First Baptist Church, Montclair, N.J., writes in the May *North American* on the growing and expanding subject of church unity. This highly significant movement, he thinks, has all the force of a cosmic phenomenon. Nobody started it, and nobody can stop it. But we can all do our best to guide and control it. Democracy and science are the two master-powers which are compelling the churches into federation.

Many of the issues which divide the sects are obsolete. Wrangling churches today are like football players who continue to scuffle after the ball has been carried down the field. The churches cannot much longer propagate in the foreign field a sectarianism which the pagan does not need, and which is more and more belated at home.

The Protestant churches are doing much to answer the demands of the situation. Comity between the sects is being practiced on an increasing scale both at home and in the mission field. We should bear in mind, however, that unity has its dangers. Once there was one church organization and no

other; and that power, by exaggerating its authority, brought on the darkest days of Christian history. A chain-gang at lock-step is not God's idea of the communion of the saints. Four centuries ago, schism and sectarianism were the highroads to freedom. And today the claim that we must all think precisely alike is not the rallying-cry for the times; while the proposal that we all join one organization will only issue as did the Tower of Babel.

The real unifier of the churches will be the task of creating enthusiasm for the establishment of a life on earth which it would be worth while to continue in heaven. In this task, the various creeds and denominations will be like the wheels of a watch, going different ways, but co-operating in the common work of making the hands go round.

#### **Moral Evolution of American Socialism**

Late developments in the American Socialist party suggest that the moral and spiritual phases of the movement are gradually triumphing over its materialistic forces. A year or two ago, it seemed as if the revolutionary ideas represented by "The Industrial Workers of the World," led by W. D. Haywood, were making great headway in the party. Haywood was elected a member of the National Socialist Executive Committee; and the Indianapolis convention which nominated Debs was to a considerable extent under Haywood's influence. During the last year, however, Haywood has been "recalled" from the Executive Committee by a two-to-one vote of the dues-paying membership; and at a recent gathering of the National Committee in Chicago, sitting with the powers of a party convention, a Haywood motion to submit an amendment to the constitution of the party,

striking out the clause against "sabotage," was defeated by a heavy vote. John Spargo and his section of the party are thus coming to a large influence. Indeed the Socialist party is cleaving into two wings on issues which involves non-economic issues. The two hold together as yet but are liable at any time to separate after the fashion of the Republican party.

#### **Healing in the Church**

"Healing in the Church" was the topic of discussion in connection with the spring convocation of the Episcopal church at San Francisco. Rev. Thomas P. Boyd, the speaker, has been conducting the Emmanuel Institute of Health in San Francisco, an entirely independent institution, in the hope of demonstrating that all the helpful forces of the universe, so far as they are available for mankind, are available in and through the church, and that when mental, moral, and spiritual harmony with God is established their physical health or wholeness follows as a necessary corollary in many cases. Mr. Boyd sends patients to a physician when he thinks it advisable. He uses no medicine. There is no taint of Christian Science or of the Home of Truth teaching, nor any denunciation of any agencies that help sick or mentally diseased people. Mr. Boyd's fundamental doctrine is the immanence of God. In the application of this doctrine Mr. Boyd has the consent and approbation of the bishops, though as yet without the official backing of the church. It is said this work is doing much to stop the tide setting toward Christian Science and the Home of Truth and is re-establishing the church in the minds of many who were slipping away. Steps are being taken to enlarge the work and make it more of an institution than the work of an individual.



# THE CHURCH AND THE WORLD

## MISSIONS

### **Industrial Missions in India**

The agricultural work of the American Presbyterian church at Allahabad is treated in an article in the *International Review* by S. Higginbottom.

A primary reason for the opening of a department of agriculture in the college at Allahabad is the fact that India is and ever will be primarily an agricultural country and education in agriculture will benefit a larger number of the 350,000,000 people of India, 80 per cent of whom are dependent upon agriculture for a livelihood, than any other kind of education. It has been found in the past that when low-caste converts have been given training in carpentry or other crafts and have come into competition with non-Christian fellow-artisans, the Christian has often been worsted and fallen back into the ranks of casual labor, not because his work was not good but because the force of caste proved too powerful. To train the low-caste people in agriculture is not to take away from them their hereditary occupation and there is always a market for the product of their work. A self-supporting church is impossible to conceive in a community whose average income is a half-penny a day per member. Therefore to improve the economic condition of these people brings measurably nearer the self-supporting church. Every Christian on his little farm with his improved methods and greater returns would attract the attention of non-Christian neighbors. The simple folk are appealed to by Old Testament standards, and success in farming would be associated with the religion of the one getting these good results. Agriculture would be one of the surest safeguards against famines. In consideration of these facts, the Allahabad Christian College has

gone into agricultural education and for this purpose bought 200 acres of land. The plans call for £10,000 in building and equipment. The department is offering courses in horticulture, scientific farming, and animal husbandry, including sheep-raising, dairying, stock-raising and poultry. Three qualified men are to have charge of the work. The college has already begun work. Men are applying for admission into each of the classes and the men in charge are learning by actual experience how to adapt their knowledge to Indian conditions.

### **Ten New Y.M.C.A. Secretaries for China**

Ten new secretaries will be sent to China, India, and Japan to promote religious and social activities, as a result of a luncheon held recently in the University Club, Chicago, at which G. Sherwood Eddy, general Y.M.C.A. secretary of Asia, and Fletcher S. Brockman, national Y.M.C.A. secretary for China, described the opportunities for Christian service in the Orient. Since the dinner those present have pledged sufficient funds to support the work of the ten new secretaries for the next five years. For a number of years Chicago Y.M.C.A. has supported two secretaries in Hong Kong, China. With twelve representatives in the Orient, the Chicago Association is said to lead all other Young Men's Christian Associations in missionary enterprise.

### **Christian Union in China**

Christian union was given great impetus in China in the meeting held at Shanghai by John R. Mott on behalf of the Edinburgh Continuation Committee. One hundred representatives attended, representing almost

every Protestant missionary force in China. They resolved that no mission should be opened in any district already occupied without full consent of the forces now on the ground. Close federation in all work was urged where closer union was impossible, but union was urged wherever possible between bodies most alike and in those forms of work that did not involve creedal issues, i.e., education, social service, etc. A hymnal and a service book was ordered prepared for universal use such as is now used in Japan. The full force of the union sentiment was put forth in the declaration that all churches in China regardless of home distinctions should assume the single title, "Christian Church in China."

### **Preaching the Gospel in the Temple of Heaven**

One notable evidence of the change in Chinese temper is the fact that the Temple of Heaven where the emperor used to go once a year to worship heaven, and which was one of the most beautiful and impressive temples in all the earth, has of late been opened for Christian preaching. The high altar of the Temple of Heaven has been placarded with Christian Scripture texts, and native preachers and foreign missionaries have preached the gospel from this most sacred shrine in China.

### **America's Contribution to Egypt**

Rev. Francis E. Clark, in the July *Missionary Review of the World*, calls attention to the fact that some of the new things in Egypt are as worthy of attention as the old. If the American visitor would be ashamed to confess that he had visited Egypt and had not seen the Pyramid of Gizeh or the Sphinx, so he ought also to be unwilling to come away without seeing the splendid

American mission in Cairo or the great American college for men at Assiut established by the United Presbyterian church.

The Cairo mission, with its services in Arabic, English, Turkish, Armenian, and Italian, is advertised in all the prominent hotels and is very easily found, since it is located right in the heart of Cairo, and is an inspiring example of what the youngest nation is doing for the oldest. So, too, the college at Assiut, two hundred and fifty miles up the Nile, is a most welcome sight to the traveler who has endured the drab monotony of the mud villages on the way up the river. The college grounds seem like a bit of home with their flower beds, tennis courts, and football field crowded with athletic young Egyptians. There is everything that goes to make up a modern college, commodious recitation halls, well-equipped laboratories, and, best of all, the spirit of Christian enterprise, of true gentlemanliness, of clean sport and earnest studiousness.

It is sometimes said that America's contribution to Egypt consists in bad things, the saloon, the godless traveler, the merchant intent only on making money, but these fine institutions at Cairo and Assiut have done much to turn the balance to the other side, and the American missionary is responsible for just such evangelizing forces. Statistics of results mean little unless sympathetically interpreted, but all that is being done by these and similar agencies "can be summed up in the thought that as the Nile overflows its banks every year, and brings food and life to all the millions of Egypt, so this overflow from the Christian resources of America is bringing the Bread of Life to thousands who will distribute it to other thousands, until, please God, the spiritually hungry millions of this ancient, historic land are also fed."

Continuation Committee. One hundred representatives attended, representing almost



## RELIGIOUS EDUCATION

### Work With Boys

Mr. F. A. Crosby, in the *American Youth* for June, offers a happy suggestion with reference to the much-discussed boy problem. Under the topic "Inter-Church Work with Boys" he insists that an individual church may promote an adequate policy of work with its boys and yet neglect the possibilities open to it as one of a group of churches. It is not enough merely to maintain boys' athletic contests between churches; there must be a religious, social, and recreative program carried on by a group of churches in a community through a representative body of adults and older boys. Inter-church effort will furnish such zest and satisfaction as boy nature demands.

For the normal boy is not an active denominationalist, but rather delights in uniting with his equals and recognized leaders in a greater movement which involves difficult "stunts," secures the enthusiasm of numbers, and makes possible tangible results. But at present Sunday-school work is generally conducted on the opposite plan. The boys of a gang may be together every other day of the week, and possibly even a good part of Sunday, but as regards religious activities the gang is disintegrated, broken up for the Sunday school into its various groups. Inter-church effort, while it may not entirely eradicate this defect, will greatly minimize the weakness by making possible the community appeal in work among the boys of our cities. There are so many boys outside the church or Bible school that no individual organization can well provide for adequate work among them, but several churches together could meet the present peremptory challenge for community-wide effort among boys in a campaign of welfare for boys in factories; a crusade for clean habits; a persistent effort for better home environment in the case of boys of congested districts.

This will, of course, necessitate qualified leaders, more publicity, better facilities, and more complete organization. Here the inter-church group enters to advantage. It can carry on, with every hope of reasonable success, all the varied activities of healthy boy-life; athletics, outings, literary efforts, social-religious conferences and functions, welfare work, and finally training classes for the developing of such boys as may give promise of talent in this line. "Activities on a broader scale, competition by larger groups of men and boys in social and recreative functions; opportunity for study by observation and comparison; better facilities and equipment—these, and other elements more obvious in group than in individual church effort, furnish an incentive and an enthusiasm which is attracting men to church boys' work where the inter-church plan is being tried."

### Religious Education in School and College

Under the above title Mr. H. M. J. Klein writes, in a recent issue of the *Reformed Church Review*, of the present public interest in religious education as a part of the spirit of Eucken's "new idealism." Defining religion as primarily not a creed, not conduct, not worship, but a life, the sharing of God's life by the spirit of man; characterizing education as not synonymous with instruction, not confined to the school, but the resultant of all the influences of life upon the individual, the writer makes a strong plea for a religious education which shall not be isolated and fragmentary, but the permanent and controlling element in the whole development of human personality.

The chief thing in religious education must be found in the personality of the teacher, and it is to the presence of teachers who are religious in character and reverent in spirit that such tremendous religious

influence is thrown about pupils in our American schools and colleges today.

But the spirit of the new age is declaring that this is not enough, that there is no sufficient reason for the exclusion of formal instruction in the Bible from the schools of the land, even though we rightly continue the policy of separation of church and state. Hence modern idealism is attempting to provide for thoroughgoing instruction in biblical subjects. True, the forms which this attempt is taking are bewildering in their variety and there is even confusion, but men are feeling that, whatever method

may be adopted, essential religion, that which exalts the things of the human spirit over things physical and material, must be taught in schools and colleges in such manner as to give faith in the eternal significance of life and the world, reverence for the sacredness of the individual person, and a sense of simple trust in God. Leaders today are more than ever seeking the religious basis for education and are emphasizing more strongly than heretofore that essential religion must continue to be the inspiration of the highest educational ideals.

## CHURCH EFFICIENCY

H. Stanley Emery, in the April *Hartford Seminary Record*, writes of settlement work in the country under the title, "A Vision of Rural Work." Applying the "settlement idea" to Christian work in the country, the minister of the gospel finds himself at his post, not limited in sympathy to the members of his own immediate congregation as comprising all the people in the community he cares to know, but striving to be servant of all, everywhere doing good. His interest in everything which has to do with the welfare of all his fellow-men soon attracts men and women of similar spirit, and without any formal organization the influence of those who think alike and will naturally act alike sooner or later becomes the guiding force in the development of the life of the entire region.

Of course, this multiplication of interests and associations will involve increasing responsibilities. It may, for example, lead the minister to the task of house-to-house visitation, a careful sociological study of a township, or, even better, may lead him to join a fellow-minister in this important undertaking. Perhaps a couple of laymen will become sufficiently interested to join the effort with conveyances of their own, and in a comparatively short time such a com-

pany of workers possesses a most valuable record of this township. Neighboring townships will probably be included and in a relatively brief period the whole country round about may be intimately known, facts and conditions studied at first hand, and the forces of moral and social uplift so organized and inspired as to bring gratifying results.

Perhaps a social center can be found and a worker established there. The co-operation of the local school teacher could in most cases be enlisted and the schoolhouse used as a social center for the settlement work. Here pastor, teacher, public-spirited physician, progressive farmer, respected business man, skilled housewife could all find a forum for the message each could give just as at a city settlement house. To these might be added as opportunity offered the transient summer visitor, scholar, artist, musician, athlete, who could undoubtedly contribute to the enrichment of the life of the community.

Again, the influence of this sort of work upon the social evils prevalent in so many rural communities can be and has been of such nature as to put restraint upon the disorderly elements. In one direction alone almost untold benefit may result—such



molding of public opinion as to afford moral backing to officers who might wish to do what is right but who, lacking such support, sometimes fail of their duty. An experiment in one place was a great success. Hard cider was playing mischief in a certain rural community. One day a plain-clothes man arrived, ostensibly watching the speed of automobiles through the town. But somehow it was felt that there was a close connection between this man and the chief of police in the next city, and the effect was immediate. In this way might the new work in the country help in developing a county and state constabulary system as an aid in securing such evidence of wrongdoing as private citizens cannot give and in carrying forward the task of securing conviction to such an extent as to restrain the corrupting elements.

Thus the future minister in the country, once considered as serving only a small community and doing an insignificant work, may look forward to a large field and a noble task.

#### **A Suggestive Co-operative Enterprise**

Green Street Church, San Francisco, as reported in the *Assembly Herald* for June, is a very suggestive enterprise in religious co-operation, though organized as such scarcely a year ago. It is conducted by a joint committee of fifteen, five from the church itself, a like number of directors of the Congregational Conference of Northern California and five Presbyterians appointed by the presbytery of San Francisco. Rev. Robert Walker, superintendent of Italian missions of the New York City Baptist Mission Society, was called to the work and has already had remarkable success. He is ably assisted in the direction of the activities of the enterprise by his wife, three daughters, and a son, all of whom speak Italian fluently, and also by Signor G. A. Lizzi, who devotes his afternoons to house-to-house visitation.

The work is positive and constructive in character and no attempt is made to criticize or undermine the work of others. The gospel is preached without controversy and no attempt as yet has been made to secure declaration of faith on the part of those among whom the work is being done. Results are coming spontaneously.

#### **Brotherhood in Action**

In the city of Cleveland lax enforcement of the laws with respect to the social evil and the liquor traffic has long been the custom. The civic committee of the Baptist Brotherhood has set about the fight for better things in a positive and practical way. It is demanding that the city's sworn officials do their duty.

#### **United Brethren Vote for Church Union**

In the quadrennial General Conference of the Church of the United Brethren in Christ held in Decatur, Illinois, that church committed itself unreservedly to the proposed policy of union with the Methodist Protestant church. It is provided in the union plan that the question shall first be submitted to the annual conferences and if approved by a three-fourths vote, it shall be submitted to a popular vote of the private membership. If the question again obtains a three-fourth's majority the bishops are to convene the general conference for final ratification. The Church Union Commission and the editors of the church papers were officially instructed to work in favor of the union idea.

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Professor Walter S. Athearn in the *Drake University Record* of August, 1913, publishes some helpful suggestions entitled "Music and Art in the Sunday School." The circular can be obtained by addressing Drake University, Des Moines, Iowa.

# THE BOOK OF THE MONTH

## MORE DISCUSSION OF NEW TESTAMENT ESCHATOLOGY<sup>1</sup>

SHAILER MATHEWS

The Hulsean prize essay for 1908 was won by E. C. Dewick, M.A., tutor and dean of St. Aidan's, Birkenhead. Its subject, *Primitive Christian Eschatology*, is immediately in the public eye, and the book covers a field in which there was a distinct lack in English theological literature. It falls into six parts dealing respectively with the eschatology of the Old Testament, of the Jewish apocalypses, of Jesus, of the apostles, of the sub-apostolic church, and, by way of summary, of the evidential value of primitive Christian eschatology. It is marked by a good knowledge of the original material and naturally has the advantage of treating its subject broadly rather than intensively.

The volume is marked by original work, but by surprising neglect of literature. While it is probably too much to expect that an Englishman could remember that there is work being done in the field of the messianic hope in America, it is certainly amazing to find practically no reference to any German work in the entire volume except to translations of Harnack and Schweitzer.

It is not at all surprising, therefore, that in a work which has neglected some of the most searching studies of the elements of its problem the discussions of the historical-religious school should be all but unmentioned. At the same time the author is to be commended for setting forth with considerable fulness his own studies of the material of the Jewish apocalypses. The chief criticism to be passed upon the entire treatment of the parts dealing with this material

is that there is no historical evaluation and a failure to appreciate exactly what the apocalyptists were endeavoring to do. Any man who studies the apocalypses of Judaism should bear in mind that they are concerned with a definite national hope and that their figures of speech and their various symbols are, after all, entirely subordinate to passionate hope. Thus there is altogether too little historical estimate in what is otherwise a very good encyclopedic account of the content of the literature. In his discussion of Christ's eschatology one feels the impression of original work, but a failure to appreciate the heart of the problem itself.

The author very properly declares that the question as to whether Jesus believed the kingdom of God was eschatological is a most momentous question. One would expect that in a discussion of this matter there would have been a thoroughgoing critical examination of the material. The questions, for example, as to how far Jesus made use of the "two ages," and how far the eschatology of the Apostolic Age has read back into the ages, cannot be answered until there is a scientific recovery of what Jesus rather than the evangelists actually taught.

The absence of definite historical method is to be seen in the fact that the author cannot find in Christ's use of the term "kingdom" any single meaning. Such a failure is latent in any unhistorical approach to New Testament interpretation.

The author's discussion of the eschatological school is confined to a few pages which seem like a sort of addition to an

<sup>1</sup> *Primitive Christian Eschatology, the Hulsean Prize Essay for 1908.* By E. C. Dewick. Cambridge University Press, 1912. Pp. xx+416. 10s. 6d. net.



original discussion. Here, although a more precise evaluation of the messianic conception is needed, he cannot escape the influence of his material, and accordingly when he summarizes the teaching of Jesus, although he disagrees with what he calls the consistent eschatological theory, he does hold to a sort of inconsistent eschatological theory. He very properly criticizes the excessively logical rigor of Schweitzer, but, at the same time, leaves his own work open to criticism to the effect that he is endeavoring to conform to a dogmatic presupposition. The consistent eschatological theory, if substantial, would seriously undermine the foundations of conventional Christianity, but such a norm is dogmatic rather than historical.

The first duty of the student of eschatology of the New Testament is to discover exactly what our sources lead us to believe Jesus taught. Professor Dewick recognizes the fact that Jesus possibly started with the eschatological point of view, but when he passes to the discussion of the evidential value of that eschatology he at once abandons anything like an objective, historical method. The one essential truth of Christianity he holds lies in the Catholic doctrine of the person of Jesus Christ as

perfect God and perfect man. To this he holds that the subject of primitive Christian eschatology presents no insuperable obstacles and may, indeed, strengthen our loyalty to this doctrine. Here again we have a dogmatic rather than historical interest.

Altogether the volume is an illustration of a class of work which we have come to expect from too many English theologians. Modern study works only superficial modification of their views and seldom leads to the adoption of a definite method of approach to problems. The study of origins is with them a phase of apologetics and there is little willingness to adopt methods or conclusions which do not in some way give evidential support to orthodoxy.

There is good scholarship in this volume in the sense that its author has become acquainted with much original material, but there is a lack of genuine historical method. There is still room for a critical study of messianism. Charles has given us much material and the rapidly growing school of German and American specialists are giving us method, but the author of the volume evidently knows little of these studies at first hand and cannot be said to have added to our knowledge on the subject.

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## BOOK NOTICES

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**What is the Truth About Jesus Christ.** Problems of Christology discussed in six Haskell Lectures. By Friedrich Loofs. New York: Scribner, 1913. vii+241 pages. \$1.25 net.

A most interesting little volume is this book of six lectures given at Oberlin by Professor Loofs. Theologically Professor Loofs is conservative among Germans, although he would probably be regarded as anything but conservative by orthodox Christians. In these lectures he discusses with more detail than seems justified the position taken by Drews and W. B. Smith, but he is too much of a historian not to see that

their position is really an exaggeration of something of importance, viz., that the truly historical Jesus is the Jesus who was able to accomplish what he has accomplished. In history, as he says (p. 159), "science cannot do justice to the sources with its assumption that the life of Jesus was a purely human life," yet he does not believe that the Christology of the church is tenable. As a historian of the first class his chapter on this point carries great weight. He does not hold that it is necessary to believe in the doctrine of the Virgin birth, and at five points he holds that orthodox Christology does not agree with the New Testament: (1) in that it holds that

the historical Jesus is the pre-existent son of God; (2) in its insistence upon the doctrine of the triune God; (3) that the historical Jesus is the Second Person of the Trinity; (4) that it is consistent with the experiences of Jesus; (5) in the organic relation which, according to the Testament, Jesus holds to the human race. In other words, Professor Loofs holds that the old orthodox Christianity gives us the correct interpretation of the historical person of Jesus.

When, now, he passes on to a constructive statement, he again shows the weakness of historical orthodoxy and reaches definite conclusions which he holds to be more indisputable than those furnished by the formulas of orthodoxy. These, however, he reaches, not by a rejection of the messianic quality, but by a steady-going increase of the divine in Jesus. To him the depotentialized Jesus of liberalism is not the historical Jesus. One must recognize in him the actual divine life in order to accomplish it.

The volume is to be heartily commended to those who feel themselves somewhat bereft of the doctrine of Christ's deity in the collapse of the philosophical theories upon which it has been formerly stated. Professor Loofs is sympathetic with the position of Kahler, but he regards him as too close to tradition. He comes back to a conception that the real formula is that of Rom. 1:3 which has to do with the thought that God through his spirit dwelt in Jesus as he has never done before or after.

This conclusion is full of help, but it could have been reached much more directly, according to our opinion, through a study of the messianic conception. For in the messianic conception the Christian church really has the key to a Christology which shall be at once loyal to the data of the New Testament and to the experience of the Christian church.

**The Early Poetry of Israel in its Physical and Social Origins.** By George Adam Smith. London: George Frowde, 1912. Pp. xi+102. 3s.

This volume is the Schweich Lectures for 1910, which were given by the author before the British Academy. Professor Smith is among those who have done most for the advancement of Biblical learning in Great Britain and America. His many friends on both sides of the Atlantic will rejoice that his transfer to the principalship of Aberdeen University does not mean that his new administrative tasks are entirely to overshadow his work as a scholar. This book is fully up to the level of his past work; and he gives us reason to hope that it is to be part of a more extensive and systematic treatise. The subject is considered under the captions, "Language," "Structure and Rhythms," "Substance and Spirit." The poetic

pieces taken up are the "Blessing of Jacob," in Genesis; the "Blessing of Moses," in Deuteronomy; the "Song of Miriam," in Exodus; the "Oracles of Balaam," in Numbers; the "Song of Deborah," in Judges, etc.—all of which are assigned to the centuries prior to the literary prophets, i.e., before 800 B.C.

It is to be noted that these lectures expound the "origins" of early Israelite poetry along two lines of development, the first of which is called the "physical." Under this head, Lecture I considers in a fascinating way the grammatical and psychological peculiarities of the Hebrew language, as conditioning the form of Israelite poetry. This is a highly important phase of the subject, without an understanding of which it is difficult to see into the atmosphere of early Hebrew poetry in any intimate fashion.

Along the other line of development, the "social" origins are considered. Under this head, Lectures II and III view the early poetry of Israel as issuing from a primitive people who are under the influence of a strong "nomadic" tradition and who are, to the end, unskilled in architecture or any elaborate art. This division of the treatment constitutes the bulk of the book, occupying 73 pages as contrasted with 25 given to the linguistic portion of the subject. It will be a most interesting and instructive revelation to all who have not studied the Bible under this aspect. While the lectures are new and freshly thought out, they evidently proceed in part from the investigations which gave us the author's treatises on the prophets, the historical geography of the Holy Land, and the history of Jerusalem; for many points brought out in these earlier works reappear in the new setting of the present volume.

The reviewer hopes that when this introductory material is worked over as part of the more extensive treatise which Dr. Smith plans to issue, its heavy and almost exclusive emphasis upon the nomadic, or "semi-nomadic," nature of ancient Israel will be toned down and adjusted within a sociological perspective which makes more allowance for other features of the national life. Dr. Smith speaks of that "dislike of cities and horror of great buildings" which are characteristic of the nomad; and the period as a whole is drawn out before us as a kind of reaction against the more advanced, commercial and urban phase of oriental civilization. The question which inevitably comes up is: Why do the poetical and prose writings of Israel carry with them this sense of protest? That Dr. Smith is in some way conscious of this problem is made evident by his observation that Israelite life may have been crossed by other strains, e.g., Hittite (p. 26). As a matter of fact, long before the eighth century, the term "Israel" was a mere conventionalized symbol for a nation which included not only a strong "nomadic" tradition, but a strong "civilized" tradition within the same political structure. In other



words, Israel was as much of a racial "melting-pot" as many other nations have been. Dr. Smith, of course, knows this fact *per se*; but he makes no use of it as a background for his admirable exposition. The other Semitic peoples may have included primitive clans which also disliked cities and had a horror of great buildings; but no Semitic nation except Israel has sent down through the ages a collection of poetry and prose in which the primitive nomadic element is arrayed persistently over against the dark background of capitalistic civilization. If Dr. Smith will address himself to this phase of the subject, it can hardly be doubted that we shall have a still more valuable exposition of the social origin of Israelite poetry.

**Religion as Life.** By Henry Churchill King. New York: Macmillan, 1913. Pp. 194. \$1.00.

In this volume the president of Oberlin College gives an inspirational treatment of religion from the newer angles of approach. The question that chiefly concerns the soul in earnest pursuit of life, he says, is this: Am I willing to face the facts of life, or am I ignoring them—the great common, essential, human facts? And he points out that a faith essentially religious underlies all our reasoning, all work worth doing, all strenuous moral endeavor, and all earnest social service. The treatment of this theme is divided into six chapters: "The Choice of Life"; "The Method of Life"; "The Realities of Life"; "The Sources of Life"; "The Enemies of Life"; "The Essence of Life." Ministers will find much first-rate homiletical suggestion in Dr. King's book; and thoughtful persons who are consciously facing the underlying facts of life will get much instruction and stimulus from these pages.

**The Church and the Labor Conflict.** By Parley P. Womer. New York: Macmillan, 1913. Pp. xii+302. \$1.50.

This is one of the sanest and best instructed books called forth by the great social awakening now sweeping through the churches. The author is a Congregational minister in St. Paul. He shows an insight into social and religious conditions which is out of the common; and he gives evidence of an acquaintance with economic and sociological research to which few clergymen can lay claim. To say this, however, is not to criticize the clergy, but merely to point out that most of the recent literature dealing with the social mission of the church reflects an unpractical element in the traditional conception of religion; and as the author of the book before us frankly says, one criticism that must be passed upon nearly all of this literature is its lack of definiteness and its failure to grapple

satisfactorily with the particular and fundamental facts of our contemporary social and economic development.

The significance of Mr. Womer's book lies, not in any startling or novel thesis, calculated to enlighten the expert, but in its practical and sane grip on facts traditionally supposed to lie outside the domain of church and clergy, and in its adjustment of these facts with the claims of religion. The author's aim is to give concreteness to the current discussions of the social mission of the church. While the book is not an epoch-maker, it is a worthy and scholarly sign of the new epoch into which the church is now pressing. No minister or thoughtful layman who is looking for light on the social problem as related to religion can fail to receive much benefit from a careful study of its contents.

**Our Own Religion in Ancient Persia.** Being Lectures Delivered in Oxford Presenting the Zend Avesta as Collated with the pre-Christian Exilic Pharisaism, Advancing the Persian Question to the Foremost Position in our Biblical Research. By Lawrence Mills. Chicago: Open Court Publishing Co., 1913. Pp. xii+193.

Dr. Mills, professor of Zend philology in the University of Oxford, is one of the leading authorities on Persia's literature and religion. This book is a collection of somewhat heterogeneous materials some of which bear upon the question of the relation of Zoroastrianism to Judaism and Christianity. This is one of the moot questions in the field of biblical interpretation. For example, the Jews were under the political domination of Persia from 538 B.C. to 333 B.C. The Persians had a well-developed idea of immortality. Prior to 538 B.C. this idea did not appear among the Hebrews. In the later post-exilic age, the Jews took hold of the idea and made good use of it. Did they get it from the Persian religion? To this and other important points of contact, Dr. Mills calls attention in a forceful fashion. The book is suggestive and interesting, but too disjointed and fragmentary to be as intelligible as is desirable in a work intended for the general public.

**The Country Church. The Decline of Its Influence and the Remedy.** By Charles Otis Gill and Gifford Pinchot. New York: Macmillan, 1913. Pp. xii+222. \$1.25.

This treatise, published under the authority of the Federal Council of the Churches of Christ in America, is an important book. Its chief burden, from beginning to end, is the search for actual, tested *facts*. Is the country church growing in size and power, or declining? Is it

doing the work which belongs to it? Is it as influential an agent for the improvement of country life as it should be, and if it is not, how can it recover the position it once held? It does not give us mere theories, opinions, and guesses about these questions, but plain facts, as learned from careful investigation into a selected series of country communities with a population aggregating fifty thousand.

The book reaches the conclusion that the decline of the country church is due to the decline of the community in which the church is located. From this, it deduces that the up-building and improvement of country life in general is the main hope for the regeneration of country churches. This position is one that would hardly have been taken by a religious investigator ten or fifteen years ago, because it is opposed to that individualistic emphasis which, until recently, was overwhelming in the religious field. A few years ago, rural church decline would have been charged up to the "sins of the individual." But now the decline of the country church is frankly recognized as a community movement, bound up with the whole problem of contemporary society. This volume ought to be in the hands of all who are trying to interpret and cope with the difficulties of the country church.

#### A Critical Introduction to the Old Testament.

By George Buchanan Gray. New York: Scribner, 1913. Pp. xi+253. 75 cents.

By his long training and through his large experience as a writer on Old Testament themes, Professor Gray is peculiarly qualified for the task of preparing a handbook of this kind. The book may be unhesitatingly recommended for the use of ministers, theological students, and laymen who wish to know the conclusions of reverent modern scholarship in regard to the older portion of our Bible. It has something of importance and clarity to say about most of the questions pertaining to Old Testament introduction. While the professional teacher will find nothing new here, the volume will be a fresh and welcome help in the work of guiding students through this field of study.

#### Mind and Health, with an Examination of Some Systems of Divine Healing.

By Edward C. Weaver. New York: Macmillan, 1913. Pp. xv+500. \$2.00.

This is an eminently sane book. It is sane because it is genuinely scientific. It is scientific because it takes fully and sympathetically into account all the facts of all the sides that can possibly enter into the discussion. It passed muster as a Doctor's thesis at Clark University, and the introduction is by President Hall. The different religious systems that are examined will

respect the author, because they will recognize that he has made an effort to be fair—a recognition that far too often is not deserved.

That anyone would agree with everything in any book is not to be expected. We wish that this book might be extensively read by ministers—and so that it might displace the worthless trash that is so widely distributed and read.

#### Mishnah. A Digest of the Basic Principle of the Early Jewish Jurisprudence.

Baba Mezhiah Translated and Annotated. By H. E. Goldin. New York: Putnam, 1913.

Pp. viii+205. \$1.50.

Baba Mezhiah is one of the treatises of the Mishnah. The treatise deals with "the acquisition and transfer of title to personal property." Mr. Goldin has translated and commented upon the entire treatise. The work is well done and the book will prove very serviceable to students of Jewish law and custom. As the first of a series of volumes of the same sort upon the Mishnah, it assures its successors of a cordial welcome.

Another characteristic pamphlet comes to us from the pen of Dr. Frank Crane, entitled *God and Democracy* (Forbes & Co., 50 cents). Its main point is its emphasis upon the conception of God as that of the Universal Servant and not that of the Universal Ruler. The church, says Dr. Crane, is losing its hold on modern life in proportion as it clings to the old Czar-idea of God, which does not appeal to the higher type of modern conviction; and he seeks to show how the idea of democracy is altering the idea of God. The little book is a pungent, arresting statement, which ought to do good service.

There is no small amount of good sense and effective style in the series of little addresses given by A. H. Strong, President Emeritus of the Rochester Theological Seminary. The addresses are being made up from stenographic reports, made quite without his knowledge, of talks which he gave at the daily noon prayer meeting of the seminary. In the nature of the case they are not discussions, but they are brief exposures of a rich experience and are eminently sane, catholic, and mature.

The title of the book, *One Hundred Chapel Talks to Theological Students*, should not prevent any active mind from reading it. (Griffith & Rowland Press, \$1.00).

The Macmillan Company have issued a fifty-cent edition of Mathews' *The Church and the Changing Order*, as an addition to the "Macmillan Standard Library."



# THE BIBLICAL WORLD

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## MANUAL TRAINING IN ALTRUISM

The problem of religious education develops the more we attempt its solution. Application of the principles of religious pedagogy to the work of the church has given us the graded Sunday school and the graded lessons. In this field our experience is altogether gratifying. As an instructor in the Bible, the Sunday school of today is far in advance of the best Sunday schools fifteen years ago.

That which confronts the church worker today is, however, something new, an application of the great principle that no education is to be founded wholly in instruction.

Our public schools have recognized this fact and are putting in manual training of various sorts, not for the purpose of teaching boys and girls trades, but for its general educational value. The child is to learn by doing, not simply remembering. Expressional activity is necessary. If truth is to work out into life, it must be first worked into life by the working of life. If this be true of arithmetic is it any less true of morals?



The principles of manual training must be applied to our religious education. To memorize the Golden Rule is an admirable thing; to correlate that rule with life is a better thing; but to give child and man practice in the actual working of the Golden Rule is the new task of education.

Religious education involves something more than indoor relief of diseased opinion. Religion must be brought out into the actual world in which we live. Those who are to be the religious people of tomorrow must be taught the principles and the practice of the vicarious life. One great difficulty of our Sunday schools has been that they have given information and exhortation but not experimentation. What we need now is a methodology that shall teach

the members of every Sunday-school class to put into operation the principles which are being instilled into their minds.



We have no intention at this time of discussing this matter in detail. Such discussion will come in later numbers of this journal. But we are concerned to emphasize strongly the new field into which the Sunday school must advance. If it is to teach children the whole gospel, it must teach them how to work its principles into various forms of child life. If it teaches children to remember the poor, it should organize itself to visit the poor, and study the conduct of relief stations, United Charities, city, county, and state institutions which minister to the unfortunate poor. If the children's sympathies for the poor are to be turned into practical service they should be taught to make gifts through the Sunday school to needy persons, and delegates of every class should take part in the actual distribution of such gifts to the persons who need them.

If children are to be taught the moral significance of citizenship they should be taught to observe the needs of their community in so far as they can be properly studied by the young.

Children should not be taught to study vice because they are at too imitative an age, but members of the adult department should learn to discuss the moral issue involved in vice. They should come to see that neglect of sanitary arrangements, disease due to vicious conditions, and other matters which will make them feel the fundamental Christian principle that whatever is socially injurious is sinful are a violation of God's will for which a community as well as individuals need to repent.

To expect that such training will create a generation of Wilberforces is beyond the mark, but it can at least create a generation sensitive to the moral significance of actual life and with elemental experience in ministering to the needs of such life.

The young person, who is made to feel through experience something of the magnitude of the task to which Jesus set himself, will be more intelligent and more responsive in meeting the needs which our social order exhibits.

If we are to have manual training in the interest of larger industrial efficiency, let us have a manual training also in altruism.



# THE BIBLE AS GOD'S WORD

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In this essay I desire to show that the Protestant principle of the authority of the Bible as the Word of God, when harmonized with the Protestant doctrine of the responsibility of the individual directly to God and the guidance of the individual by the Holy Spirit, is still a valid principle and in no way prejudiced, but rather confirmed by modern methods of Bible-study. In developing this thesis I shall take up first the theoretical or abstract phases of the subject, and then show how the principles thus laid down are concretely illustrated in the Bible.

## I. The Means by Which God's Word Is to Be Recognized

The division of the interests and experiences of human life into sacred and secular is contrary to the highest principles of Christianity. Even to "render unto Caesar the things that are Caesar's" is properly to be regarded as included in the rendering "unto God the things that are God's." Religion in its highest form is *all of life*, viewed in certain aspects and particularly that one of its relation to God. Our views of the facts and principles of life, which might be summed up under the term *knowledge*, or more properly, *knowledge and faith*, should no more be divided into the secular and the sacred, the non-religious and the religious, than any other phase of life. In the less developed forms of religion, the gods are concerned with only

a part of life. In the Christian view, God is the source of *all* life, and all truth, whether of history, science, conduct, or faith, is divinely revealed.

*How* has God revealed his truth to men? No man knows, nor, as mortal, ever will know. In the last analysis none of us knows *how* anyone does anything. Our most complete explanation of any process is only of the circumstances under which it occurs. The energy which causes the occurrence remains inscrutable. If we say that some particular revelation was written on tables of stone or golden plates by the finger of God or revealed to a prophet in a dream we are still only describing circumstances or using figures of speech, which leave the ultimate power and method totally unexplained.

The naïve view still very largely prevails that divine revelations are to be recognized by the unusual manner in which they are received, proclaimed, or authenticated. But this view must be abandoned by the Christian for two conclusive reasons, among others: first, that thus God's relation to life becomes again partial instead of complete—indeed the larger part of knowledge becomes a human attainment and only a very small part is revealed by God; and secondly, a very large and most important part of the truth *recognized* by Christians as divine in authority and source has no such confirmation.

This last fact suggests a principle of

fundamental importance for our discussion, namely, that we can *recognize* God's word or revelation by tests quite independent of the means or manner of its entrance into the realm of human thought. The time and mode in which the material embodied, for example, in the Bible, came into the minds of the authors of its various parts can never be known in any appreciable degree of completeness, and even the names and characters of the authors of many of its parts we shall never know with certainty; but God may yet speak through the parts of doubtful or unknown origin as clearly and unmistakably as he ever spoke through the mouth of prophet or apostle to those gathered about them, or to the seer in his ecstatic vision.

I. *God's word to any man can be recognized through the reason and conscience of that man.*—Protestant Christianity insists that it is the duty of every man to hear and obey the word of God. But if this be true there must be some way by which any given man may recognize God's word when he hears it or sees it written. For the testimony of men as to what is and what is not God's word is, as such, of no reliable character or conclusive value. Men, individually and in groups of all sizes, organized and unorganized, with all varieties of claims to authority, have maintained that certain teachings, written or oral, were the word of God, and other individuals and groups with similar authority and numbers have maintained the contrary. This statement appears at first to contradict the thesis with which this paragraph begins. If every man may recognize God's word, how is it possible that great groups of men, the most learned

and official as well as ignorant and simple, have contradicted each other with regard to what God's word is? Apart from insincerity and intentional deception there are two explanations of such contrary opinions: first, many mistake God's word for one man or group of men for his word to all; secondly, many, although having the *power* to recognize God's word, do not understand the use of this power, and use other false tests for the recognition of God's word instead of the true ones. Let us consider these facts more fully.

So far as God's word ought to be received by any man, it must be because of some practical value for, or relation to, the life of that man. To acknowledge a book, part of which is in Hebrew and the rest in Greek, to be the word of God, cannot have the slightest value for a man who understands only English and has no means of ascertaining the meaning of the Hebrew or Greek. Neither would a treatise on the fourth dimension have any value to the ordinary man, ignorant of mathematics and living only in three dimensions, even if you could convince him that the treatise was written by Gabriel at the command of God. For any given man no word of God is of any importance except that which relates to his needs and duties, and if God be the creator of all life and the source of all wisdom, then, as he has made no two human lives alike, his word to no two human beings would be precisely the same, if that word was to satisfy their needs and make plain their duties. I cannot, then, insist that what God has shown to be my duty is therefore his command to *anyone* else, just because it is his word to *me*.



Secondly, as was noted above, many have held God's word to be recognizable by something *unusual* in the method of its reception or promulgation, and many have used other tests of divine authority such as the prestige, power, or position of the men who proclaimed that some certain doctrine or Scripture was God's word. The compromise principle of the German Reformation, "*Cujus regio, ejus religio*," and the situation of any state-established church illustrate one form of fallacious recognition of God's word. Because the government maintains the truth of a creed or Scripture, its citizens hold it to be God's revelation. Still more familiar forms of such acceptance on human authority are those in which the word of parent, teacher, preacher, priest, or author are accepted without question. In each case the pupil, recognizing the superiority of his instructor, and knowing him, ordinarily, to be a truthful person, accepts his affirmation as final.

Now let us take the matter up positively. We note that every man commonly uses his reason to test the truth of statements made to him or thoughts which come to him from any source. For most affairs of practical importance, his experience gives him facts the examination of which by his reason will approve or disprove the truth of the statement or thought under consideration. If, then, through his reason thoughts are tested and truth recognized, has he not through his reason recognized God's word to him? Surely the most universal characteristic of God's word must be its *truth*, and if God be the source of *all* life, knowledge, and truth, and not merely of that which is more

specifically or technically "religious," it cannot be improper to call any evident truth God's word. Let us accept this principle in this universal form and see later its applications to especially "religious" or sacred writings.

Besides the knowledge of the qualities and relations of things which we call the *truth* about things, and which each man is more or less, but at least in *some* degree, competent to find out and confirm by his reason, there is a very important form of knowledge required by man, namely, that of his duty, or of God's will for him. If God be what the Christian believes him to be, then the essential, universal equality of action-according-to-God's-word would be that it is *morally right*. Without discussing at length the principles of ethics we may say that that action, in any case, must be considered right, which results from the highest motives, and that the conscience or moral judgment is the power in man of valuing motives and recognizing the higher and therefore the right one. It will not require long consideration to see that a righteous God must approve or, what would be equivalent, command any man to do that which he recognized as the best he could do, or that which would follow from the highest motives, and condemn any different sort of action. Whether the direction to do a certain concrete thing in given circumstances is the word of God for any man can be decided only by one who knows whether the act in question would follow from the highest motives in the given situation, and no one could know this more directly than the man himself of whom the action is required.

The reason of any man must confirm

to him the *truth* of thoughts about things and their relations if he is to recognize those thoughts as God's word; and his conscience must affirm the *rightness* of the motive from which any action is done, if he is to recognize the command to do it as God's word. But there is a third form of thought, namely, that about the nature of God and his relations to men, which must be right if his life is to be successful in the fullest sense. God must tell the man the truth about his own nature and will, if man is to enter into proper relations with him. How does man recognize God's word with regard to those things which are unseen, which cannot be reached by the senses?

Religious faith is properly tested by both reason and conscience. Of the many thoughts that come to a man about the unseen powers which determine his fortune, from his parents, his teachers, his books, and his own experience, some will at first appearance seem reasonable and be tentatively accepted and further tested, some will be immediately rejected as unreasonable. Further, some will be such as to encourage right action and helpful social relations, and some will have contrary effects. Consciously or unconsciously those forms of faith which are thus found useful and which are approved for themselves or their effects, by the moral judgment, will be accepted and the others rejected. While for the average individual the traditional belief will be authoritative as such, and will be accepted without question as handed down to him, still the tests of the reasonableness and moral value of faith will be constantly in use, unconsciously in society, and consciously in the experi-

ence of the most enlightened individuals, especially where questions arise as to which of two or more conflicting forms of faith is right, and these are the ways by which God's word as to his own nature and will is to be recognized, however imperfectly they may be understood by the average man.

2. *Each man's understanding of God's word is dependent on his condition and circumstances.*—One may, if he like, find fault with God for having made man as we find him; but, given man as he is, it is quite evident that God will do better for him by speaking to him in language which he can understand, than in less intelligible language. The psychological facts observable in the development of any normal child are illustrated also in more general ways in the development of nations and civilizations. A little boy whom I know recently objected to "saying his prayers" at night. His mother did not compel him, but said that probably his conscience would prick him if he did not pray. A few minutes later he said: "Mother, do pricks of conscience give one the stomach ache?" And shortly after he said his prayers of his own accord. Not many days later his mother had occasion to observe him playing with his younger sister. "Come, Gretchen," he called, "we'll play heaven." The boy climbed upon a desk and Gretchen crawled in under it. "Now," said Hans, "I'm the dear God, and Gretchen is the child, and when she does not pray properly, then I come down and poke her"—that was, of course, giving her "pricks of conscience." The ideas which Hans had of the nature and will of God were doubtless inadequate, and are still, but the wisest



teacher in the world could not give to a five-year-old boy adequate ideas of God. Nevertheless the mother had done her best to teach Hans the truth about God, and without having first very crude and naïve ideas of God he would never get to more complete and accurate thought about him. And what proportion of adult Christians are there, think you, who do not expect some day to see God the Father, in the form of a man, a rather old man, probably, sitting on a great white throne, and Jesus, sitting near by at his right hand, in spite of all teaching about the immanence and omnipresence of God?

It should be clear, then, that God must speak to any given man as well as to any generation or tribe in terms and forms suitable to comprehension under the given conditions and circumstances, and that God's word to one generation will be different from, and superseded by, his word to a later generation which has become fitted to receive higher and more complex truth. When the mother tells Hans that God is like his father, only greater and better, we should hold that to be quite true and the nearest to the absolute truth that Hans can yet understand. Yet when Hans learns later that God has not eyes and ears and a body, like his father, that seems to contradict what he was taught before, and he may be too ready to think: "Now I am learning the real truth. What mother told me before was partly false."

The forms in which God speaks to men of things and their relations, of duty, and of faith, must all be similarly dependent on the conditions of those to whom he speaks, and as a matter of fact we shall find that when men undertake

to write down or to tell others what God has said, they will inevitably mix their own thoughts with God's revelation as well as express God's revelation in the form of their own thoughts, so that in the communication of his word from one man to another, God is not only limited by the human incompleteness and imperfection of the recipient but also by the human qualities of the mediator—the prophet or teacher. So God will not be able to teach men the process of evolution, a thousand years before men have begun to study biology or geology although he know its details perfectly. Nor will he be able to arouse in the thought of men the ideal of "the parliament of man, the federation of the world," many centuries before they have dreamed of the unrighteousness of slavery or the possibilities of such rapid intercommunication as should make a world-parliament practicable. And he will have to use anthropomorphic language in order to tell men of his nature and will, until their power of abstract thought has enabled them to conceive of a personal spirit without a fleshly residence. An extended, concrete, written document, which should be suited to give to men of all degrees and conditions of culture and morality, absolutely correct ideas of things and their relations, of duty in its highest forms, and of the nature and will of God, is simply inconceivable. A document with the perfections indicated could accomplish its purpose only for a potentially omniscient being, one whose ability to comprehend and understand was infinite. The Bible is far better fitted to enable men of all classes to receive the word of God than a document of such imaginary perfections could be.

3. *Thoughts which through extended periods of time have proved by their effects upon life that they were the means of God's revelation to men acquire, thereby, peculiar value and authority as his word.*—We need not stop now to inquire *why* it is, but may be thankful for the fact that, in the long run, men are more likely to accept as their own views about things the opinions of those who have handled them most successfully, to accept as their principles of action the precepts of those whose lives have been most helpful to others, and to accept as their religious faith the confessions of those who have had the deepest spiritual vision. And when men have once accepted views that are true, right, and good, and applied them in their lives, they find them to work out better than inferior views. Thus their truth, rightness, and usefulness are confirmed for themselves and make them in certain ways superior to others who lack them. When these points of superiority are evident to others, they become objects of desire, and thus one tribe or nation will in time accept the wisdom as well as the god of a neighboring tribe if there shall be evidence of superiority in the latter.

No individual makes his faith, moral principles, or knowledge of things fully effective in his life, but larger groups of men, one supplementing the other, will show in their lives the real, logical effects of the thoughts they have accepted as true, right, and good. Thus by the experiments of many with the theories handed down from generation to generation, their value is tested, and their forms, more insensibly and unconsciously in primitive civilization, more expressly and consciously in more ad-

vanced stages, are modified and improved to make them fit the common needs of experience. The tests which are thus constantly being made of traditional thought, by men in organic groups, are the same in nature as those by which, as we have seen above, the individual recognizes the word of God. The tests in the groups are, of course, the sums of the tests of the individuals composing them, but include also certain more social tests which we need not here analyze. The tests are those of the reason and conscience or of that in society which corresponds to these powers in the individual.

When thoughts in fixed forms of narrative, description, song, or prophecy have thus been used and tested for several generations, they come to have great authority, especially if they are specifically connected with religion. In the latter case it invariably happens that the authority of the divine powers comes to be regarded as inhering in all the forms of thought connected with their worship and service. The commands have been given by the god or gods, the songs and prophecies are divinely inspired, etc., and all thus set apart as divine rather than human becomes taboo or holy, not to be tampered with or violated. Explanations of the marvelous manner in which such commands, songs, etc., have been given by the gods to men then easily arise and become part of the sacred tradition. The universal forces of conservatism thus reinforced by the special sanctions of religion give to such compositions—in ages of *writing*, such *literature* or *scriptures*—an authority which easily and very commonly supercedes and often suppresses the original



tests of truth, rightness, and goodness by which the value of the sacred compositions was first recognized. As a result both the important and the unimportant, the essential and the incidental, the permanent and the temporary are preserved together and given equal authority. And indeed when discussion arises there is a tendency to attribute great importance to that the actual value of which has passed away, because such elements will naturally be attacked by the clearer minds, and ardently defended by the upholders of tradition, whereas the more permanent and fundamental principles, whose truth is more evident, will therefore remain undiscussed and neglected. Thus under the title "Word of God," or some corresponding conception, will be preserved the forms of thought which, connected in some way more or less closely, with the worship of the god, have at different times been found socially useful, because of their truth, wisdom, rightness, or value of some other sort, together with less valuable matter, which has been associated with the other, and thus has the same virtue attributed to it.

It need hardly be pointed out that there is a great economy in this process, especially in lower stages of culture. For there are many forces of selfishness, desire, and passion operating upon men, which in their more sensuous and less ethical conditions would be likely to move them much more strongly than the higher considerations of the reason and conscience, and thus the purely intellectual, moral, and religious motives must be supplemented for the undeveloped spirits that they may be controlled for the general good. It is only the

highest sort of character that has the confidence, sensitiveness, and self-control which will enable it to recognize God's word directly, acknowledge and obey it, without the additional pressure of social and religious traditional forms with their external sanctions, rewards, and penalties. Few even of intelligent Christians have fully attained to this freedom.

## II. The Bible as the Word of God

The three principles explained above are well illustrated in the origin, position, and use of the Bible. It may be profitable to reconsider them in the same order, with special reference to it.

1. *The Bible will be found to appeal to the reason and conscience of every honest student as presenting to him truth with regard to things, right principles for action, and the best forms of faith, and may thus be recognized as God's word to him.*—By far the larger part of our knowledge about things and their relations comes to us today from extra-biblical sources—science, "profane" literature, and history, etc. It is not, therefore, the less truly God's word or revelation to men. Its truth is to be recognized by our reason. But the details of science and history are consistent with different conceptions of the nature of God and the principles of conduct and thus are separable from more strictly religious thought. There are many passages in the Bible which give us thoughts about history and nature which we may test and find true and therefore accept as God's word. With regard to most if not all of them, however, the higher importance is the religious or ethical teaching, and it is clear that this is not at all dependent on historical or scientific accuracy.

We need hardly go on to say that there is in the Bible both teaching and illustration of the highest moral principles and the best religious faith that the world knows of and that the principles of such conduct and faith are given so clearly that we cannot conceive of them ever being surpassed. It may be more necessary to call attention to the fact that the fundamental reason for the authority which Protestant Christianity has from the beginning given to the Bible is just this fact that its highest ethical and religious principles have been recognized to be true, right, and good by the reason and conscience of all individuals who have judged them fairly, and therefore to be God's word with his authority behind it.

The theological recognition of God's revelation through the reason and conscience is embodied in the doctrine of the Holy Spirit. He is to teach the disciples all things (John 14:26), he is the Spirit of truth (John 15:26), the spirit which came upon Jesus, and determined his life (John 1:32), the spirit which was incarnated in Jesus (John 1:14) and which lighteth every man coming into the world (John 1:4, 9). Paul refers to the same illumination of God's Spirit in the conscience (Rom. 2:14, 15), and John represents Jesus as constantly appealing to the reason and conscience, as in 6:45; 7:17; 8:46, and 10:25, 32, 37, 38.

We noted in the first part of this essay that we could not be sure of recognizing God's word by unusual occurrences in connection with its reception or propagation. We cannot here go deeply into the subject of miracle, but may refer to a few simple principles for the consideration of those who think that the Bible is

shown to be God's word by the authentication of miracles. First, there is no indication in the Bible that miracles could be worked *only* by good men (cf. Exod. 7:11, 22; Rev. 13:11-15) nor that the power to work miracles carried with it perfection of character or power to speak God's word without error. It is related that the disciples did wonders of healing, etc., and of the same disciples later, that they forsook or denied Jesus. And further, the reputed authors of three of the principal books of the New Testament (Mark, Luke, and Acts) are nowhere said to have worked miracles, and make no special claims in their writings to anything miraculous or unusual in their reception or transmission of the truths of their narratives. Thus for these books whose proper place in the Bible has never been questioned there is no miraculous authentication of any sort.

But a more conclusive argument should come from the nature of the case. If the Christian conception of God be true, then the characteristics of his word must be those which we have above presented: truth of fact, rightness of morals, and the highest qualities of faith. These characteristics are open to the recognition of any man, and as soon as they are recognized, they authenticate God's word for him, wherever or however it be found. As a matter of fact, although other theories have been and still are held by many, as this of the authentication by miracle, in practice it is the argument from the moral and religious value of the Bible that has been the fundamental and prevailing one in Protestantism and that cannot be gainsaid, however one may doubt the truth of the



miracles narrated in the Bible; and in the sermons of all Protestant preachers the practice is so constant as to be almost exclusive, to take a text from the Bible and then in the sermon *show* its truth by its appeal to the reason and conscience, rather than to assume its truth and draw from it conclusions which are opposed to, or unconfirmable by, the reason and conscience. Whenever this practice is seriously departed from, where on the supposed authority of the Bible and *against* the conclusions of reason and conscience, doctrines are taught, we have all kinds of schism, fanaticism, erratic thought, and useless, foolish, or harmful action, as in Mormonism, antinomianism, etc.

2. *The Bible contains a record of God's word to many different persons and groups, in greatly varying conditions and circumstances, and can only be rightly understood with such conditions and circumstances in view.*—The period of composition of the books of the Bible is, roughly, about a thousand years. They were written primarily for the Hebrews or Jews and mostly in the land of Palestine. During this period, from 800 B.C. to 100 A.D., great changes took place in the conditions and culture of the people. Simple pastoral and agricultural life, wars with great nations, captivity, exile, return, Greek and Roman power, and civilization in turn brought new development and experiences to the Jewish people. And no doubt fragments of the Old Testament are much older than the oldest book in its present form, and narratives are given which may be very largely historical, of events occurring centuries before the composition of the records which we have. It should be

very clear that if God spoke to this people as a nation and as individuals during the many centuries covered by this literature, he would have to speak in different ways, and say different things at different times, in order to be understood in the given circumstances. Take, for example, the story of Abraham's proposed sacrifice of Isaac, which has caused much difficulty for those who wished to believe the scriptural account (Gen., chap. 22) and yet could not believe that God would approve, much less command, human sacrifice. We have noted in our study, that that is the command of God which involves action from the highest motives in any given case. We have reason to believe that the idea of human sacrifice would have been familiar to Abraham (supposing him to be a historical character) both from his experience in Chaldea from which he came, and in Canaan where he was living, and that so far from being considered wrong, it would be regarded as more pleasing to the god to whom it was offered than any other. Under those circumstances the thought that God desired him to show his faith by the greatest sacrifice, namely, that of his son and heir, would have been immediately approved by his conscience—that is, by any possible test, it would have been God's word to him. In view of the outcome, and the later development of religious thought in which human sacrifice was forbidden (cf. Deut. 12:31), it is not impossible that one of the purposes of the narration of this story of Abraham was to show how human sacrifice had been abolished by Jehovah, at the outset of the history of his peculiar people. In any case it is entirely conceivable, and in

no way inconsistent with the character of a wise, righteous, and loving God, to think that he might have directed Abraham to make such a sacrifice and forbidden his descendants, five centuries later, with higher ideas of humanity, and of the nature of God, to do the same thing.

The same principle may be applied in the case of the slaughter of men, women, and children in the conquest of Canaan (cf. Deut. 7:1-4; Josh. 6:17, 21, etc.). It is quite conceivable that the highest motives known at the time might have actuated such merciless slaughter, for the sake of the guarding of the morals and religion of the Israelites, and that the result may have been promotive of the real interest and progress of humanity, although at the present time the circumstances are so different that such action could in no way be justified.

We have been considering particularly questions of ethics, and noted that a certain kind of action might be right, and therefore truly commanded by God, at one stage of civilization and culture, and quite the contrary at another. The same principles may be applied to teaching about things and their relations, that is, in the realm of science and history, and in the case of religious teaching. It would be idle to raise the question as to the *exact* truth of the Genesis accounts of creation, for example. In order to understand the truth which has been discovered (or *revealed*—the terms are not contrary but complementary, one denoting the process from the standpoint of man's activity and the other from the standpoint of God's action) with regard to the attainment of its present form by the

earth and its life, it is necessary for a man today to have not only a mature mind but a considerable amount of learning. And as yet we can say nothing about the *exact* truth of the process of creation, although we know a great deal more about it than was known three thousand years ago. The question is whether the Genesis stories were fitted to convey such measure of truth as could at that time be grasped and confirmed, and more particularly, as their essential content is religious rather than scientific, whether the *faith* they presented or involved was at that time the *highest* faith with regard to God and his relations to men. If these questions can be answered affirmatively, and modern scholarship tends most strongly to give to them affirmative answers, then we have sufficient reason for saying that the Genesis stories were the word of God to those for whom they were written, and in the measure in which we can reconstruct the conditions of those times and separate the truth from the form in which it was then necessarily conveyed, we can say it is God's word to us also. Moreover, in many cases we may find the biblical phraseology still better fitted to give to children and undeveloped minds the truths in question than language which would convey a fuller measure of truth to the educated mind of a student, at the *present* time, and thus God's word is contained in both the biblical and the scientific forms, in each in the measure in which the truth is brought to the learner in question.

3. *As the Bible has, through many centuries and in great variety of circumstances, had such effects upon individuals and upon society as are properly attributable to the*



*word of God, such effects as no other collection of writings has ever had, and, partly as a result, partly as a cause of these beneficent influences, has been regarded as the Word of God, it has come to have peculiar and exceedingly great and useful authority as the Word of God.*—Probably almost every book of the Bible has had a history like this: First, it was written by someone to whom the thought it contains seemed true, right, or good, in some cases as in the works of the prophets, with a clear sense that the thoughts came from God, in others without such distinct feeling. The composition was copied and read, recited, or heard by others, and by some of them recognized as true, right, or good. It was found suitable for special purposes or occasions and came to be used regularly in temple or synagogue, church or home on such occasions, obtaining the sanction of authorities or officials and the prestige of such constant use. Numbers of these books were gathered together for such liturgical or other uses, one collection being used in one place and another in another, with some of the same compositions. As these Scriptures were used in connection with public worship of God, and many of them explicitly claimed to tell of God or declare his word or will, and as they were approved by the consciences and reason of those who heard and studied them, they came to have a special sanctity attached to them as the peculiar property or revelation of God, differing in some ways from all merely human writings, and theories of inspiration were put forth, to account for their origin. Various collections of such writings were in time brought together and compared

by either scholars or officials, and those writings which were most common to all were regarded as standard or "canonical," those occurring less frequently were discussed and, by tests corresponding to the thought or need of the time and situation, accepted or rejected as belonging to the *sacred* Scriptures or the *Word of God* in the special and exclusive sense. In substantially this way the standard list or canon of the Old Testament, and later of the New, was made.

Similar processes have taken place in connection with the writings belonging to other forms of religion than Christianity. We should betray only our ignorance and prejudice should we deny that they also contain revelations from God. We have, however, in the history and social and moral conditions of the various peoples of the earth a most significant index of the degree in which God's word has been understood and embodied in these writings and the stage of civilization and development in which such Scriptures are God's word to the living generation. That the nations in which Protestant Christianity is the largely prevailing form of religion are, in general, those showing the fullest development of culture, social welfare, and individual character cannot be a mere coincidence—and Protestant Christianity has recognized and used the Bible both theoretically and practically as the highest written expression of the word of God, as no other form of Christianity has done.

It has been the universal history of the development of knowledge and science, that progress has been from rude and crude forms and theories to ever more refined, analytic, and accurate thought

and formula. The earlier theories were, in general, the best statement of the actual phenomena perceived, their relations and significance, that the knowledge and language of the time would permit. In comparison with later, more accurate formulations we are liable, mistakenly, to call the earlier false. Fortunately practice runs in advance of theory, especially in the earlier development of thought, and thus the theory is modified and corrected in view of experience. Theories as to the nature of the revelation made by God in the Bible have followed this rule. It has been maintained that God gave to certain men not only thoughts about truth, righteousness, and faith, but the exact words in which to express those thoughts, in such a supernatural, non-human way that the writings of these men were more truly the writing of God, the human authors having rather the function of pen or typewriter than of secretary or pupil even. The result then was a sum of compositions which, being from God himself, was perfectly true in its statements, right in its commands, and complete in the religious teaching set forth, for all men, everywhere, and for all time. The Scriptures thus given by God and miraculously authenticated could, from the nature of the case, not be amenable to any tests of reason or conscience, of individual or organization, for a test which *begins* by excluding the possibility of rejection or adverse criticism or modification to suit circumstances is no test at all, and it was maintained that as God's knowledge is perfect it must be assumed that in case of any disagreement of human reason or judgment with "God's Word" in the Bible, there could

be no choice but to accept the latter, and distrust the former. This theory of biblical inspiration, although it may at first seem like a refined and highly developed theory, is in reality but a rough and crude one, natural, even inevitable before men had thought with sufficient clearness and care on the subject, but involving absurdities and contradictions as we have seen in the first part of this article. It is all directly and naturally deducible by the naïve mind from a few very simple propositions such as, "The Bible is the word of God"; "God is perfect and superior to man in every respect"; "What God says or does must partake of the perfection of his nature."

But practice has never perfectly conformed to this theory, and the more wise and intelligent the theologian, the more inconsistent has his use of the Bible been with this theory. For just as in fact the books of the Bible were separated from other books on account of the superiority of their appeal to the reason and conscience, so in the case of those men and groups which received the most value from, or made the best use of, the Bible, the parts of greater or more permanent value were found and emphasized by the reason and conscience, and the other parts were neglected, explained away, or interpreted in the light of those whose truth or value had been approved by the reason and conscience. Thus the Bible as actually used in Christendom today is one embossed, so to speak, by the experience and wisdom of centuries of study and use, so as to throw certain parts into bold relief, and to make of others merely a filling-in or background. The actual use made by *any* man of the



Bible is the farthest possible from a naïve acceptance of every word as equally true, important, and authoritative, but is modified by the influences of home, school, church, and Sunday school, political and social conditions of every sort. While the old formula has been continually repeated—"This is the word of God, and therefore you must believe and obey it"—the most frequent and highest uses have ever been: "This is *true* and therefore you must accept it; this is *right* and therefore you must do it; this is *good* and therefore you must believe it." And as the Bible contains so much that can constantly be used in this way, it is thus constantly approving itself to the minds and hearts of men as the word of God.<sup>1</sup>

### Summary

If the preceding discussion has been understood it will have become evident that the Bible is the word of God in the narrower and stricter sense, that is, having the authority of God for any given individual, to just the extent that it brings to him what he can recognize as true, right, and good. Until it has thus approved itself to the individual, it may be for him, as it is for millions of people, the Word of God in a sense which is more vague and indefinite and yet very important. The real value of this general reputation or position of the Bible is this, that attention is called to a most remarkable collection of writings which contain the highest principles of faith and practice, in such form that they are accessible to the common man as well as to the scholar, and tend to develop the

highest forms of individual and social life where they are rightly used. Their value has been tested and proved by many centuries of use in the greatest variety of circumstances. They are thus fitted to bring to men knowledge of God's truth in a peculiar and unique way. The common, lay view is of course different from this, as we have seen, being more nearly that cruder view, the development of which we have traced. But as it serves to bring the practical value above noted to masses of people who are not at first fitted to understand the real significance and source of that value, it is a very useful conception. It carries with it, however, certain serious dangers of misuse, which we cannot here consider.

It being clear that the Bible is truly the word of God, because, and in the measure in which it brings to any man that which he may recognize as true, right, and good, it should be equally clear that all the labor of scholars directed to the study of the time and circumstances of the origin, and the original meaning and message of the Scriptures, for the sake of bringing out clearly the truth, moral principles, and religious teaching of the Bible, is to be most heartily approved and welcomed. All such work well done will make it easier for a man to receive God's word to him today, and only as the Spirit of Truth makes plain to the reason and moral judgment of an individual some truth or good which is in a thought, however and from whatever source it may come, can there be for him any word of God in the highest sense.

<sup>1</sup> For a fuller discussion of the ways in which the Bible meets the particular needs of men, and of the proper use of the Bible, see Cook, *Christian Faith for Men of Today*, chaps. ii and iii (The University of Chicago Press, 1913).

# SOCIAL SIGNIFICANCE OF CHRISTIANITY IN MODERN ASIA. I

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*This is the first of a series of articles by Professor Henderson containing his estimate of the progress of Christianity in India, Burmah, China, and Japan. Professor Henderson has just returned from a visit of several months in Asia whither he went as lecturer upon the Barrows Foundation of the University of Chicago. Professor Henderson, in addition to being an active Christian worker, has won highest recognition as a sociologist. He is the American member of the International Prison Commission, President of the United Charities of Chicago, and has served as president or secretary of many commissions and national conferences on social matters. His opinions are therefore those of a trained observer, and are of special value for all those interested in the progress of foreign missions.*

Modern Asia comprises chiefly three very different peoples, those of India, China, and Japan, and in India itself we have a continent with many different peoples without nationality. Therefore, we must be careful to indicate how far our generalizations apply, when the facts are so varied and conflicting.

It is possible to exaggerate the differences and underrate the common human factors, and so a good starting-point is the common need of mankind. The needs of human beings are so many that each person will catalogue them in his own way. It is easy to begin with the universal, primitive, and insistent desires for food, shelter, and bodily comfort, which men share with their humble relations in the animal world. In all cities and villages the vendors of grain, meal, milk, and condiments may be seen plying their calling, carpenters constructing houses, gardeners

bringing their vegetables to market or hawking them in the street.

These elementary demands are at the roots of all industries, barter, trade, and commerce. Therefore, in all lands we find at least the rudimentary forms of manufacture and business. In modern Asia many branches of the crafts have been carried to artistic finish, with the help of ancient traditions of designs and process.

Out of the crafts naturally arise the arts of construction, shaping, coloring, imaginative reproduction of living forms. The street of an Indian village glows with the colors of the simple garments; in Canton the descendants of ancient silk-weavers sit at their looms; in Kyoto there are common workmen who will not put their names on a vase which has the slightest defect, though one which a layman would not notice.

In all countries the peoples have built



up agencies and sentiments of control, of common action and co-operation: moral codes, customs which grip like steel traps, divine sanctions, police, courts, punishments, prisons. The need of harmonizing relations, of making the common interest dominate impulse, passion, selfishness, has been felt everywhere.

Nor has the divine been forgotten. The coarse, to us repulsive, idols and rites of Madura, the hideous monsters of temples in China and Japan, the superstitions which fill the forest and the cave with goblins and demons, the reverent and affectionate ceremonies of ancestor-worship in all the Orient, will not shock us overmuch when we understand their origin and their significance. Even before we attempt to teach and correct, it is our duty to understand.

Thus in our desire to live, to avoid pain, to enjoy companionship with our kind, to add graceful decoration to plain utilities, to tame conduct to serve the common welfare, to know the laws of life, to discover the will of God, and to worship, we men are everywhere one. We can understand each other. Differences of color, speech, temperament, race, are doubtless important; but fraternity is deeper and more full of meaning; the desires of humanity make us kin; the longing for God, the yearning for life beyond life, is deeper than the surface waves of the world's deep and shoreless being. Under skins black, brown, yellow, or white, the blood is always red.

It is because the Christian world is fully and clearly conscious of this universal need that it is significant for modern Asia. It is true that we have learned our lesson imperfectly ourselves;

true that we have not been willing to be wholly logical in our conduct; that we feel in our old Adam the fierce feuds of division and discordant inherited instincts; that we cannot help finding contact with greasy and noisome honesty more disagreeable than social intercourse with well-dressed knavery. We are inconsistent even when we are not hypocritical. But when we read our gospel we feel shame. We are at least inclined to wash a spot on the street gamin's cheek that we may kiss it. Our refined daughters discover that a bloody and disgusting surgical operation which rescues a life is beautiful. We are on our way to brotherhood. We give even ignorance a vote, and we hope to cure ignorance with our public schools. We preach the fatherhood of God and universal redemption for man, and try to believe it even when sorely tempted to think the devil is father of most we see.

We shut up all men in the guilt of sin, that we may have a rag of mercy for ourselves. We accept a democracy of evil that we may have a rational foundation for a republic of God. Since no man has a private revelation of salvation, he must find his hope in a new world's book of mercy, or go on his lonely way of despair, or of conceit and self-righteousness which is darker than despair.

It is in its estimate of the value of human life that Christianity has significance for modern Asia, especially for India and Buddhistic Burmah. There is no outlook for nationalistic and patriotic ambitions in a land of caste, where the life of a pariah has no respect. A nation, said Lincoln, cannot exist half slave and half free. So long as it is a mark of social distinction to leave

a fellow-citizen of low rank to the dogs, citizenship is sham. A nation cannot be built on sham. The most hopeful fact about recent discussions of patriotism in India is that these hard facts are partly recognized. We must not be surprised if inveterate traditions, like all habits, are slow to change. The inertia of custom cannot be ignored. Meantime Christianity is turning the furrows, crushing clods, preparing the soil, and sowing the seeds of good citizenship, the doctrine of brotherhood.

Many of the tumultuous critics of theology are off the track. They vociferate denunciations of "dogmas" and "doctrines" and call for life, action, reforms, works, service, and many other good things. What they mean, when they mean anything, is that they are weary of false doctrines, of dead theology, of superstition, of unverifiable dogmas insignificant for duty and practice. Surely no competent person can affirm that we do not need truth, something to teach. Truth about man, sin, duty, God, redemption, and immortality, when clearly stated and related to life, is our sole reliance. The theological ideas of Jesus are the chief need of mankind. We cannot discover an anthropological or physiological basis for human brotherhood; we must have a theological foundation; our heredity may not be from any one Adam, but it is certainly from God. The world conceived as a vast orphan asylum is not on the way of progress. "I will not leave you orphans" is the word of the Son of God.

The agnostic will sincerely object. We cannot help that; we must act on our own convictions, not on his lack of

belief; and we simply inquire, with no touch of scorn, how agnosticism is going to work. It has not yet shown what it can do; Christianity has shown what it can do; and its feeble beginnings have in all ages been prophecies of ultimate triumphs.

But Christianity is more than a statement of ideas about God's fatherhood and human brotherhood. Historically, actually where Christianity goes it travels incarnate in its believers. Every educated missionary embodies in himself the accumulated culture of Christendom, and takes it with him. He sets up a civilized home, treats his wife and children in a civilized way, calls in a civilized physician, depends not on magic but on science, fights the causes of diseases, shows by his conduct that he loves to live and wants others to live. He will not beat or starve a cur or a cow, nor will he abandon a loathsome outcast to his fate. He gives the lie to pessimism and nihilism by his passionate love of life, his calm and reasonable mode of preserving it. In a land where fate and foreordination are supposed to fix one's earthly doom, he relies on invention, organized effort, brave combat for existence. Facing the belief that our conduct in some previous state of existence determines our condition here, the ambassador of Christendom affirms the causal efficiency of hygienic conduct, of medicine, of surgery. He institutionalizes his belief and his optimism. The effect of course is not instantaneous. Traditions of "karma" and Moslem predestination have deep roots in antiquity, in holy associations, in popular customs, in manners, in habit. False beliefs are not smitten to the



ground by mighty arguments; they slowly and insensibly dissolve in a new atmosphere of experience, sociability, and reflection. India will never know when it passes over to the Christian view of the world. History will record no date for it. Many a defender of the ancient creed will unconsciously promote the new ideas under old forms, and put into his sacred texts modern conceptions. In this he will not always be a hypocrite; he will not himself be aware how far he has changed his real beliefs. What has transformed his most vital and regnant convictions is not a bare idea but a new fact. It is an assertion in deeds and institutions of the worthfulness of life. This is more significant of the real genius of Christianity than the cross; for the cross symbolizes only that part of Christianity which means suffering, defeat, and sacrifice; the ascended Christ, the triumphant Christ, has yet no popular symbol. Gradually the saving and progressive agencies which embody the life of Christ in deed and triumph will furnish the symbols of the faith in "Christ who is our life."

The dead hand of pessimism and nihilism falls upon human hope for the future as well as upon present existence. In Hinduism and in Buddhism the symbol of the future is a burnt-out candle, the flame flickering in its socket, obscured in a cloud of smoke. In Christianity the future is a garden of flowers, a city with golden pavements, a companionship in ministry and progress, all souls borne onward by "the power of an endless life." This hope reflects its glory backward upon the meaning of this earthly life. Tenny-

son's appeal is ever unanswerable: we cannot work as well for worm and fly as we can for immortal man. Weakening of this hope is degradation of the value of this earthly career. Christian hope of immortality is not based on selfishness, but on a call to duty yet unfulfilled, of work to be done. One might humbly submit to annihilation for himself, if the good God or Nature wills it so; but can he accept the extinction of the whole race without a moral fall from heaven's heights to lowest and darkest abysses? Christianity, both by doctrine and deed, affirming the dignity and the endless future of each human person, makes progress in India possible. If the path of man is to be regarded as a path through inevitable misery to extinction of personality, the central and mightiest forces of European civilization cannot be communicated to India.

When we come to China we arrive at a new problem. Going from ascetic, vegetarian India to Canton, one of the first impressions is that we are in a land of good eaters. Whatever he may find out about belief in a future life, the Chinese man is fully convinced that it is worth while to make all he can of this earth. Professor F. H. King, in his marvelous recital of *Farmers of Forty Centuries*, has set before us with photographic fidelity and scientific accuracy the amazing and well-directed energy and industry of the people of China and Japan. To an American, exploiter by instinct, the productivity of an acre in China or Japan is incredible. A sober statistical statement reads to us like a fairy story. Aladdin's lamp is nothing to Chinese industry and invention. China is in love with life and

needs no exhortation to cling to existence and fight for elbow room. How they achieve their success, and at what tragic cost, may be read in the glowing pages of Professor E. A. Ross's *Changing Chinese*.

What China needs is not exhortation but the guidance of science and the inspiration of ethical spirituality. Science should not be carried to China by those who have not also the inspiration of ethical spirituality. Agnosticism, aside from casual publications and polemical criticism of missionaries, has not gone to much trouble or cost to shed the light of science in China. The missionaries have done that. Science is part and parcel of the gospel we are preaching. Lectures on the gyroscope and the aeroplane ring the bell for men to come to church.

We must confess that some missionaries, unfortunately, have neither knowledge nor appreciation of science. Either their education was neglected altogether, or they studied language and literature and forgot God's other works and ways. They are suspicious, troubled, keen on the scent for heresy, and likely to find it, even where it does not exist. These obscurantists are often pious men, self-denying, devoted, humane; but they get in the way; they make the most intelligent Chinese skeptical; they hinder the intellectual dominance of Christianity. It is a pity to send out more men of this type. But Christianity will live in spite of them; and their good qualities will do good even when their fear of progress has done harm.

The men who are to steer the ship in the torrents and cross-currents of the

present turbulent crisis in China will have no easy task. The leaders of China are astute, vigorous, determined, many of them persons of eminent talent. They have a literature and traditions of morals and politics. They are independent and self-confident, though just now somewhat less arrogant by reason of certain revelations of their naval and military inferiority. Some of their students in Europe and America have achieved conspicuous success in spite of the handicap of foreign language as a medium of study. Those who set up as guides for such men must not be weaklings. The young men who are now crowding into our Christian colleges must not be taught there to identify intellectual stagnation and incompetence with the Christian faith. We must build a few strong, well-endowed, well-manned institutions of education in great centers rather than dozens of feeble and contemptible schools competing with each other for the limited, available funds of the Christian world.

If we do our full duty the intellect of the next generation of Chinese people will be Christian. The government is alert, is watching us with some degree of suspicion, and will detect us if we attempt to lead them into the fogs of mediaevalism. We are on trial as never before, and it is our supreme opportunity. A blunder now cannot be repaired in generations to come.

Even in medical missions the chief significance of the Christian movement does not lie in their humanity and healing ministry, but in their scientific and educational service. They are beautiful examples of Christian devo-



tion; they do show forth by demonstration the tender mercy of our God; they thus reveal the redemptive compassion of our religion. But their permanent contribution to Chinese life will be the establishment of centers of scientific study and teaching. Pity and mercy toward frailty, misery, and sin are not the last word of Christianity; eternal life includes also the gladness of God that he ever made man, and his satisfaction in the progress of his children. If Christianity had nothing but its negative salvation from sin, it would have no virile message for a sturdy, sensible, and ambitious people like the Chinese. The ascetic and inhibitive aspect of Christianity is not the whole story, or its significance would soon be lost. It is necessary to have conviction for sin; but such conviction remains shallow and hollow while the ideal of development is low and easily satisfied.

The modern Asia we find in Japan is still a third world, in which the universal and elemental needs of humanity exist, indeed, but in other forms than those of China and India. The Empire of the Rising Sun first borrowed its

seed of civilization from India and China; but that was ages ago. In our day Japan blows the trumpet which wakes the ancient East to new life. How long Japan will continue to be political leader of the Orient the future, silent now, must take its own time to disclose. But at present its leadership is beyond question.

Unfortunately its young men in breaking with the old creeds are adrift, as always in a period of revolution. Many good faiths have gone down in this spiritual wreck. But there are signs of inquiry and seriousness. A strong and liberal religious teacher can get a hearing of students in the most skeptical locality; but he must not talk rubbish, for in these matters young fellows have their eyes open. They have not discarded their own mediaevalism to imitate ours. A modern Christianity alone can win a respectful audience among the inquiring youth of Tokyo or Kyoto universities.

The message may be and should be positive, for personal conviction counts anywhere with young men; but it must not be sectarian, unethical, isolated from the hunger and urgency of life.

# THE STRUGGLE BETWEEN THE NATURAL AND THE SPIRITUAL ORDER AS DE- SCRIBED IN THE GOSPEL OF JOHN

## III. THE EARLY TRIUMPH OF THE SPIRITUAL ORDER

SHAILER MATHEWS

The narrative contained in the first four chapters of the Gospel of John describes the triumphal progress of the spiritual order as seen in Jesus' dealings with individuals. It is as if the author were writing an illustrative commentary upon the text: "To as many as received him, to them gave he power to become the Children of God." In this period the conflict between Jesus and the Jews has not developed and his message of life finds ready response from individuals. The *motif* as it were of the approaching conflict is, however, suggested by the account of the cleansing of the temple which is located by the Synoptists in the last week of his ministry. To understand the fourth Gospel, one must be an interpreter rather than a critic, but this transposition can hardly be overlooked in a preliminary study of the material. On general historical as well as critical grounds, the probability is that this arrangement is due to a chronological presupposition as to the relation of Jesus' ministry to the Jewish feasts. A break in unity is to be seen in the fact that the remainder of the fourth chapter shows Jesus winning individuals, and incidentally, groups of Galileans and Samaritans. In the account of the cleansing of the temple, however, Jesus is clearly attacking a party of the Jews,

and is setting up his authority over against the authority of the temple-party before the real contest between himself and the Jews has developed. The event belongs more properly where Tatian and the synoptic writers placed it, at the end of his ministry when the struggle of Jesus with the religious leaders of his people reaches its climax.

If one looks carefully at these four chapters, a common element will be found running through them all, viz., the power of Jesus as the representative of the spiritual life to bring regenerating power, eternal life, to typical individuals. This begetting of the spiritual life is made possible through the immediate response of the individuals to Jesus conceived of in terms of messianic value. The only case of apparent failure is that of Nicodemus. This failure enables the evangelist to draw sharply again the difference between the spiritual and natural orders, and call attention to the fact that only those who are morally at one with God can partake in the transformation which Jesus demands. In these four chapters Jesus gathers those disciples who were to be most intimately associated with him in his struggle with the Jews and the "world." And in them he shows that to give the messianic valuation to Jesus is to do more than to



exhibit a faith in the fulfilment of an ethnic hope; it is to give loyalty to the spiritual realities revealed in the Logos.

### **1. The Triumph over John the Baptist**

The first triumph of the spiritual order as set forth by Jesus is in the case of no less than John the Baptist. The prologue and the opening verses of the Gospel compel us to believe that the loyalty of John was something more than merely thoughtless response. Throughout the Gospel, John is represented as being overcome as it were by a perception of the transcendent spiritual value of Jesus, while he, John, is of the earth. He is witness to the Coming One, the Christ. His reply to the Jews is skilfully introduced to represent his lowliness as compared to the spiritual majesty of Jesus. Therein the evangelist draws a sharp difference between the consummation of religious evolution on the one side, and the descent of a spiritual being into human experience on the other.

Another significant thing is that John recognizes Jesus in terms of "The Lamb of God." The difficulties in taking this as a literal, historical report have been obvious to all students of the Gospel; but from the point of view of the present study, such difficulties do not appear. The evangelist intends that his readers shall see that John recognizes by spiritual revelation the fact that Jesus was the Messiah, but not the messianic revolutionist that so many of the Jews expected. Later he develops the danger which the revolutionary messianism presents to the really spiritual mission of the Christ. But in the opening verses he puts into John's mouth the genuinely

spiritual, non-political interpretation of the messianic calling of Jesus. He is the Lamb of God that takes away the sin of the world. Such an interpretation could hardly be possible except in the second generation of Christian believers, and it is as a dramatic interpretation of the evangelist rather than as a cold historical fact, that the words must be understood.

The evangelist represents John as accounting for the messianic dignity of Jesus by the descent of the Spirit upon him, and he accounts for John's understanding of the messianic power of Jesus by a similar spiritual illumination on his part. Thus the approach to the entire drama of Jesus' life is through the philosophy of the prologue to the effect that the spiritual and sensitive soul responds to the spiritual revelation contained in Jesus because the Logos gives him power. The representatives of the natural order, who are in sympathy with the spiritual, reach up to and meet the representative of the spiritual order as he comes down to them. As the apostle goes on later to say, the one who ascended to the throne of messianic dignity is the one who descended to bring light to the world. Messianism is thus interpreted in terms of non-ethnic religious aspiration and spiritual influence. John the Messianic Voice becomes John the Witness to Spirituality.

### **2. The Conquest of Those Already Committed to the Messianic Expectation**

The Gospel follows a natural historical development in relating how the first disciple of Jesus came to him from John in response to the latter's spiritual characterization of the Master. In the

succession of conversions, however, there is the steady increase in difficulty; the original disciples, James and John, require no argument but come directly to Jesus. The third convert, Peter, is reached by his brother and acknowledges the messianic characterization of Jesus promptly. Philip is found by Jesus and obeys his command to follow him. Nathaniel, however, hesitates with the objection that Nazareth is not the place from which the prophecy of messianic deliverance is to be fulfilled, but as an Israelite "without guile" gives his allegiance to Jesus after Jesus has disclosed his knowledge of the work of the guileless mind.

When, however, the narrative passes from the acquisition of these simple-minded messianists to the problem of winning over their religious teachers, the evangelist clearly points out the difficulty which Jesus experienced in getting a fair-minded messianist of the Pharisaic type to realize the spiritual content of his hope.

Nicodemus is evidently intended to be a type of a Pharisee of the better class; one in whom the messianic hope overweighs the devotion to old traditions; yet the entire point of the narrative of his visit to Jesus swings around the difficulty which he, a teacher of Israel, has in appreciating the difference between the Kingdom of God according to the Jewish people's expectation even though it might be described in the Apocalypse, and the Kingdom of God as the spiritual order which was being introduced by Jesus. He cannot understand the very fundamental conception of Jesus, that entrance into the Kingdom of God is based not on Jewish descent

but on being born from above, that is, through a spiritual change. For that reason Jesus declares that it is impossible for him to explain the nature of the Kingdom of God in detail. The representative of the spiritual order can disclose the nature and laws of that order only to those who are themselves spiritual in sympathies and life. Jesus has no teaching for the materialist whether his materialism be that of the gross man, or of the externally religious man.

This impossibility which Jesus finds in teaching Nicodemus becomes the point of departure for one of the profoundest discussions in the Gospel. In this the contrast and the incompatibility of the two orders in life are reiterated and explained. The messianic expectation too, when not given spiritual valuation, is shown to be a hindrance to the acceptance of Jesus in his real capacity as the revealer of the spiritual universe.

### 3. The Samaritan Woman

While it is true that Nicodemus is not controversial but struck by spiritual blindness, born into an externalized religion, the anecdote is an intimation as to the difficulty and controversy which await the Messiah as the revealer of spiritual truth. As a contrast to this difficulty, and as an indication of the ease with which a truer spiritual conception of the Messiah can be gained, is the story of Jesus' dealings with the Samaritan woman. The Samaritan messianic expectation, so far as we can get at it, was prophetic rather than kingly. As the woman said, the Samaritans believed that when the Messiah came he would reveal all truth. The conversation



which Jesus has with the woman is very skilfully directed to show the hindrance of material forms of thought in spiritual thinking. Full of tact as the approach of Jesus to the woman's prejudice is, the story makes it sufficiently obvious that as long as he converses in the plane of sensible objects like the well and water, he makes no advance into the spiritual field. When, however, he abruptly appeals to the woman's moral (or immoral) career, she is at once aroused. Even his marvelous words about the spiritual dwelling-place of God do not affect her so profoundly. It is as if the evangelist would have us infer that consistent as was the revelation of Jesus with the true philosophy of God's spiritual nature and the spiritual universe, the real entrance into the spiritual order is not through philosophy but through a moral awakening. Therein, of course, the evangelist reproduces the heart of the teaching of Jesus as recorded in the synoptics. Once more as in the incident of Nicodemus, he reiterates the characteristic teaching of Jesus that the spiritual order is not to be

entered through the gateway of formal religion, and the insistence of Paul that philosophy is as equally impossible. Only through the exercise of a profoundly moral faith can man pass from the world of the flesh into the world of the spirit.

These anecdotes thus outline the fundamental conceptions which appear and reappear throughout the entire Gospel. The spiritual order is to be apprehended only by those who are morally sympathetic with its essential nature. Even those filled with the messianic expectation cannot approach it without abandoning all materialistic messianism even though it be as refined as that of the Pharisees. God himself is to be met only in the realm of spirit without the aid of a localized cult. The moral attitude of devotion and loyalty is indispensable. To those who thus are like children, the spiritual order of the Kingdom of God is always open. To all others it is closed. And in this fact lies the explanation of the bitter conflict into which the succeeding chapters trace Jesus' life.

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## A STUDENT'S CONFESSION OF FAITH

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I am a young man with my life before me. Why am I alive? What shall I live for? Is there any meaning in life? Why was I born? Why at this particular time? Is it all an accident of nature or is there some purpose in it?

These questions thrust themselves upon me for an answer. I do not want to live if my life is without any significance. I see no need of assuming for a moment that it is without significance. I see no need of assuming that the

universe is a blunderbuss of irresponsible forces and I an accident in it. I can see, on the other hand, how life may immediately become "worth while" and vitally meaningful, upon the assumption that there is a definite purpose in the universe and in me as a part of it. If I am to live with any zest, I find I must assume that I was born at a certain time, of certain parents, in a certain nation, that I escaped the dangers of infancy and childhood, and received a certain education, that I am today possessed of certain faculties and powers—all for some definite purpose.

Whose purpose? What purpose? Shall I not invent a purpose to suit myself? I cannot get any satisfaction out of the concept of a purposeful individual life, without assuming, likewise, purpose in the lives of all around me as well, and not only of this generation, but of all generations, and not only in persons but in all creation. There must be an *ultimate purpose* in the universe, and I must find the purpose of my life in relationship to the Supreme Purpose.

Is this assumption impossible to a thinking man? If I go to the biologist he tells me a wonderful story of evolution, which, he says, has helped to produce me. If I go to the sociologist he tells me a wonderful story of human development, which, he says, has helped to produce me. The historians, the scientists, the philosophers, all tell me of tremendous changes which have been taking place in this universe through the centuries, all assure me that all the universe reveals a process of development, an evolution from lower to higher, each level but a step in the staircase leading on upward.

Why do I say upward? How do I know but that it is downward, sideward, or in a circle? Does not "history repeat itself"? Perhaps the purpose of the universe is a backward purpose? Simply because I am the result of the process hitherto, have I any right in my pride to say that I am better than all who came before me? Are there not those who say the world is growing constantly worse?

I cannot let this argument stand. My whole being, my manhood, my self-respect, revolts against it. History has never exactly repeated itself. There may be times and places where the progress seems the wrong way, but I know it is the *wrong* way, though there have been undoubtedly great upward steps. And even the darkest periods of man's history have been times of preparation for new advances or the adjustment of the mass to the ideals of the few.

But perhaps we have reached the goal of the purpose, the climax of evolution, and all from now on must be on the dead level or anticlimax. I cannot think it, while every year sees new discoveries, new inventions, new light, new convictions, and at the same time I see sick, suffering, sinful humanity struggling for what they call "Life." The best is yet to be and I have a part in the bringing of it!

What is the ideal toward which the universe moves? I do not know. And yet I must know, if I am with intelligence to fit my life into the scheme for producing it. Or are we as puppets to be moved in some great game of which we cannot know the meaning, like fish planted in a stream to be pulled out with hook and line, to do our part unmindful of the sport we make by biting?



Why, then, have we brains, if we were not meant to use them? All progress has come through those who used their brains to the best advantage, and we go backward when we act without our intellects. Yet with all the brains we have so far evolved we cannot demonstratively know what the ultimate purpose is.

We must assume again. But not with careless rashness jump at some day-dream chimera. Cannot we let the final ideal wait for future minds to find? Suffice it now for us to know in what direction it is—in what direction we must go to make progress.

Three ways I find before me. One is mechanical: Plot out curves to show the path of evolution in the past, then follow the curve on beyond our present attainment. For physical development this might do, but who shall choose in social, moral, intellectual fields what lines to follow?

The second way is intuitional: I find a concept already in my mind of "the ideal." I may follow that and make my life conform as closely as I can. And whenever I fail to be what I *should* be, because I *could* be, I feel condemned by my own better self. But where did I get this ideal, which seems to be so deep seated within me? Did my ancestors have it also? They had their ideal, I alone have *my ideal*. Ideals change with race, place, and time. And the progress of the race has gone hand in hand with a progress in this inner ideal. The ideal has helped cause the progress and the progress thus made has caused a change in the ideal so that it called for more progress. This inner ideal, then, appears to be a *voice* by

which individuals have been called on to fulfil their parts in the fulfilment of the purpose of the universe. I then, too, must follow where my ideal leads me and constantly struggle to be what it tells me I can be and therefore *ought* to be. The ideals of men's hearts must be the points by which to determine the curve of progress.

The third method by which I am to discover the direction of future progress follows naturally. In the conflict of present day ideals, is there some *norm*, some *one supreme ideal*? Shall I be guilty of deliberately choosing an inferior ideal like some of those of the past? That certainly would be an unforgivable sin from the standpoint of the purpose. I must have the best, and only the best, the highest, else I become a stumbling-block. I would be failing before I began. I must search the world for the ideal which will best interpret to me the purpose of the universe. I have not done my best until I have tried to find the highest ideal ever known on earth.

In my search to find this ideal ideal, I find myself driven to those who are called religious geniuses, no matter whether I seek in Asia, Africa, or Europe. And when I come to these geniuses, and ask them to describe the great purpose, they describe what they call *God*. And so sure were the people that these men were the very embodiment of the ideal of the purpose, that these geniuses were themselves called God frequently. But the geniuses always pointed away from themselves and said, "We are men of like passions with you; call not me 'Lord, Lord' but do the will of him that sent me."

And so I studied these men's lives and words that I might find the highest and the best. There was one Moses in whose name a code of laws was published as embodying the ideal of God for men. Then I found one Paul who had tried to fulfil his life-purpose by obeying these laws, but who changed his ideal and wrote against trying to obey laws and pointed to one he called "Christ." So I turned to this one, and once I had found his opinion of what God wants of men as embodied in his own life as well as his words, *it immediately gripped my heart and my will, so that nothing else could ever be my ideal.* If then, I want to find out in what direction the purpose of the universe wants me and all mankind to go, I go to none but Jesus, for he is to me the *revelation* of the *purpose* behind the universe—the revelation of God.

I now have a basis for living which not only gives me the satisfaction that my life has its part in the great process of the ages, but also gives me a conviction of the kind of purpose which is at work and the kind of ideal toward which we are moving. I am sure that all that happens to me, whether of sickness or health, grief or joy, poverty or wealth, so far as they are not due to my own negligence and sinfulness, is a part of the working of the purpose, and I glory in sickness, my grief becomes joy, and my poverty wealth, with the thought that by these means I am helping him to work out his will and aiding in the realization of his ideal. But these things were not in my control. There are, however, many things which are in my control which I know well are not helping realize that ideal. I have failed

time and again to do my *full* part—yea, I have at times deliberately worked against the ideal. Was *he* so intent on his purpose that he would tread me down under his feet because I failed to be of service or was working against him? Or is he so slack in working out his purpose that he will not notice my little failure? Shall I be crushed or neglected? Or am I now so far behind where I ought to be, that he will not use me at all?

It was at this point that the revelation of Jesus' words and life helped me most. He assured me that God was no impersonal being; like a great railroad corporation, or government system, which can take no notice of individuals except to use them as tools while they are handy and then discard or destroy them. No, God was, instead, a Father, and I his son, and I was not only an instrument in accomplishing his universal purpose, but I myself was the object of that purpose, too. He was trying to make something out of me; and wants me to help him make something out of all his other children. And to crush me for my failure is his own failure. If he lets me be anything less than the best I can, he fails. The purpose of the universe is a loving purpose—so intent upon helping me to be what I ought to be that no sacrifice is too great, no pain too severe—ah, the pain would be, not in the sacrifice, but in seeing me fail. And this great fact I saw, not alone in words of Jesus, although so strenuously did he preach it that it seems impossible the world should fail to catch the good news, but he lived and gave up his life as God's sacrifice, with his arms stretched out on the cross as God's mes-



sage to me, saying, "See how much I love you!" God is not only will but heart.

By this revelation, then, we are saved from a meaningless life, from the driving of a cruel fate, from the agony of suffering in mind or body in the dark, from fear of sickness, death, or punishment, and from grieving over wasted or misspent years. And we know, too, that the end of evolution is not the production of one perfect "superman" such as Jesus was, the by-products to be discarded, but the bringing of all the children to the measure of the stature of the manhood of Christ Jesus. Here is a program which can challenge the best thought and effort of the best men of the world for years to come. History is interesting. We can trace how the purpose has been unfolding through the ages and glorifying the heroes who have caught the vision and led in the march. Sociology is interesting. It helps us to understand how best to help raise the masses of humanity, but it

pains our hearts to see how far they must be raised. But the future! Let us to work and make the future!

If a man finds his end and accomplishes it, is that the end of him? When we reach the ideal of the kingdom of God which Jesus has interpreted to us, will evolution stop? Why ask the question? Is there not enough to be done to keep us busy? Why should we stop? All we know is: "It hath not yet appeared what we shall be; but we know we shall grow to be like him, for we shall have revealed to us more and more clearly what he is; and eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to imagine the things which God hath prepared for them that love him."

So I will daily look to him who said "Follow me," and I too go out to be a true son of my Father, in life and death, if need be, saying to all, "See how much we love you." My Father and I are one even as He said, "They in me as I in thee, that we all may be one."

# THE DRAMATIC INTERPRETATION OF THE NEW TESTAMENT APOCALYPSE

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*"Whence comes it, that the knowledge, that might advance us, the thought that might save us, is transferred from one generation to another, as barren and dead as a stone, till some one seizes it and strikes it into fire."—Harnack.*

The "Revelation of Jesus Christ" opens with the declared will and purpose of God, that it be shown to his servants. Where is he who claims that this purpose has been carried out in his own experience?

The *New Century Bible Commentary* says: "The problem of the Apocalypse, which has come down to us from the earliest times, still waits for a solution." The *Hastings Bible Dictionary* says: "Though we find evidence of a general order in the book, which the artistic structure, which the chaps. i-iii prepare us to look for, we must take various departures from any strict order if we would understand the spirit of the writer . . . the effort to bring consistency out of the book by analysis and the reconstruction of sources, out of which it was gradually and unskilfully put together, fails to do justice to the unity of style, and even of plan, which the book has been found to exhibit. This effort has been made by many able men, and according to the prevailing opinion of scholars, has failed."

May not our failure have come from not following Aristotle's teaching to "ask the right question."

## **The Sealed Book in the Hands of God**

The exclusive possession of the book by God alone, being held in his right hand, and closely sealed with seven seals against all eyes, warns us of a most painstaking purpose. The prize was unapproachable, and a mighty angel came forth, and in a great voice propounds the question, "Who is able to take the book, and to loose the seals thereof?"

These were moments of great stress, and John says: "I wept much because no one in heaven nor on the earth, nor under the earth was able to take the book, and to loose the seals thereof." John's anxiety was relieved by the voice of one of the elders, saying to him, "Weep not, behold the lion of the tribe of Judah, the root of David hath prevailed to take the book, and to loose the seals thereof" because he is found worthy. "Because" is John's key word, used by him a hundred and forty times.

The circumstances and ceremony of its conveyance to Christ added to its exclusive possession by the Almighty, and the very ground and reason being assigned for his being able, touches that strain of spiritual sequence in the divine order which pervades the book and gives it a coherence and synthetic



formation of the very highest order. The cause of John's much weeping has a larger emotional expression in the joy of the sentient worlds that gaze when the lamb takes the book to open its seals. In this ovation over his taking the book the elders about the throne cast their crowns of gold at his feet; they strike their harps and pour out their vials of incense, and "sing the new song" with the ten thousand times ten thousand saints, saying, "Worthy is the lamb to take the book, and to loose the seals thereof because he has washed us in his own blood."

Yet, when the seals are all opened we are shocked with the lack of continuity. Our expectation to see it given directly to John is disappointed because the declared will and purpose of God in the first verse of the Revelation is that it should be signified "to his servant John," who was commanded to write in a book and to send it to the churches, as the "testimony of Jesus Christ, which is the spirit of prophecy." Now, this book of the Almighty, having been committed exclusively to Christ, is to have a second conveyance exclusively to John, and through him to be sent to the churches.

**The Interruption in the Narrative concerning the Book a Reference to Apostolic History**

It is here we meet with a break in the narrative, and the book is dropped from sight. John says: "I saw the seven angels which stand before God, and there was given unto them seven trumpets." It is at the moment when the stress of anxiety to see the book given to John would naturally increase that an interjected program interrupts

the narration by a series of acts seemingly unrelated to the conveyance of the book to John: only seemingly so, for it is one of these angels who is to receive the book from Christ's own hand, even as Christ received it from the Father's hand.

Now, let us follow these angels. They are given trumpets, which they are to sound, even as Christ said to his apostles, that they should sound from the housetops the secrets which he gave them in the ear; but, charged with this duty, implied in the bestowment of the trumpets, instead of going forward, as the urgency of the case would seem to demand, they turn aside to a special service in which another is added to their number (Rev., chap. 8:2-5). This affair being ended, we again look for these angels with trumpets to proceed to their work, but instead there is another hitch. They tarry and wait to "prepare themselves," and having prepared themselves, they now proceed and go forward in order, as from a common preparation, interrupted by other very significant facts, as happened in reality to the apostles awaiting the day of Pentecost, and the events thereafter (John 7:39). We come, in the sixth trumpet, to a part so significant, so characteristic of the call and mission of Paul, as to make certain that apostle is in view. He receives a direct personal call from the golden altar, and is ordered to a specific duty, which has to do with the four angels that are said to be "bound in the great river Euphrates," to loose them and set them free. It is after this new addition to the seven angels, that is, after Paul, that we see the book bestowed upon John, but

entirely unattended by any demonstration of praise such as attended its conveyance to Christ.

We are now in the tenth chapter, where we find our own John, "your brother and companion in the tribulation and kingdom and patience of Jesus Christ, in the isle of Patmos, an exile for the word of God and the testimony of Jesus Christ," which he does not till now receive. It is here in connection with these trumpet angels that we find him receiving the book and beginning to write. Here we begin to get our feet upon the earth, for John is the only living personality mentioned in the entire book, and he is at pains to tell us five times that he is John.

Now the first question is: Why did not Christ give the book to John at once, when he had loosed the seals? Or in other words: Why do these seven angels intrude their presence into the account in this place, by a series of acts unrelated to the central narrative? The answer involves this other question: What does it mean that John is acting his parts among these angels with trumpets?

The answer is simply that these angels or messengers are the apostles, and John takes his place following Paul chronologically, but with a higher and later message. Christ had explained to John that these seven angels are the seven messengers to the churches. They are the apostles and the ground and reason for their waiting was that the spirit was not yet given because Jesus was not yet glorified.

#### **The Questions for the Interpreter**

Specifically, then, we have the following questions and answers:

1. What is the ground and reason for the intrusion of the seven angels standing before God to receive their trumpets, and their program before the book is conveyed to John? The answer is, because Jesus was not yet glorified, and the testimony, which the apostles were to sound abroad with trumpets, could not be begun till they had received the Holy Spirit.

2. Why, after they have received their trumpets, do not these angels, under all the stress and urgency, proceed at once to their task, instead of turning aside to receive a new member in a prayer service? Because, while they waited for the Spirit, they selected Matthias, a new apostle, to take the place of Judas.

3. Having this addition to their number, why do not the trumpeters now proceed to their office without further delay? Because Jesus was not yet glorified, and they still waited for the promise of the Spirit.

4. What is the meaning of "they prepared themselves to sound"? It was because they continued in unceasing prayers, till the Spirit had come and sat upon their heads like tongues of fire.

5. Where, or to whom were the messengers to sound their trumpets? They were to begin at Jerusalem, and they sealed men, Jews, out of all nations, who belong to the twelve tribes of Israel.

6. Why was it that the sixth messenger did not receive the common preparation of the other messengers, but got a direct, personal call from the golden altar, from Christ himself, and was sent to do a specific work, that



ended in the whole world being turned loose to make war? Because so was the call of Paul to the ministry and his work.

7. Why does the giving of the book to John come after the sixth trumpet? Because John's great office, as scribe, followed that of Paul, and he received the book in his own historic place, under the order of the Spirit.

8. Why is it that Christ seems to come to John a second time in chap. 10 as he did in chap. 1? Because we mistook a man and his shadow for two men. The first chapter is John's historic account of the circumstances of the vision, while the tenth chapter is a dramatic setting of John's office and place in relation to those of the other apostles, who were silenced in death.

9. Why is it that, when the book is transmitted to John to be shown to the servants of God, it seems to slip away from us, and be lost to sight, and has so remained a silent book ever since? Because, according to its own prophecy, it was to be killed by the beast that cometh up out of the pit of the abyss, and afterward the breath of life from God was to enter into it, and it was to ascend, and to be seen in the ark of God, and it is here that the second

great ovation is given in proclaiming "the kingdom of men has become the kingdom of God."

These few questions and answers are intended as a sort of cross-sectional view of the interior, so to speak, and are a part only of a much longer list which belongs to this system of interpretation. They are so related and connected that the true answer to any one of them involves the principle that explains them all.

The order of the book is read dramatically, and is not amenable to literary "analysis, and the reconstruction of sources" after the manner of the critics. Our gospel history is the ground-work of the vision, but is interwoven with the future as prophecy. The history is as a tree that is covered with the foliage and fruit, so that the things thou sawest, and "the things that are, and the things which shall come to pass hereafter, are expressed in one grand synthesis, but in that perfect order of the Spirit of God that was given to his Son, and through him, to John, his servant, who has come to his own time at the end of the silent centuries while his testimony lay dead and unburied 'in sackcloth.'"

# MAKING A MINISTRY

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*There are many fine things doing in our theological seminaries of the better class. Theological faculties are loyal to scholarship but they are coming to see that the world of our children is much more important for preachers than the world of our grandfathers—saints though they may have been. Mr. Cuninggim's paper tells how the Methodist Episcopal Church, South, is facing its problem. We think the record of its achievements inspiring.*

Leadership is a great word today. It is being discussed on every platform. From many departments of life and service is being sounded the call for capable leaders. The church is not an exception. No task confronting organized Christianity is more urgent than the development of an efficient ministry. All denominations are more or less impressed with the need, and are endeavoring as best they can to meet it.

Among those that are devoting large attention to the making of a ministry is the Methodist Episcopal Church, South. During the last decade it has made great progress in working out plans to this end. Prior to that time the Biblical Department of Vanderbilt University was doing a splendid work in training the ministry, but only a small number were receiving its advantages. The only theological training required of all the men entering the itinerancy consisted of the Conference Course of Study, selected by the bishops of the church, upon which they were required annually for four years, to pass an examination before Annual Conference committees. In 1902, however, an advance step was taken by the General Conference, in establishing a

Correspondence School, for the purpose, chiefly, of giving instruction to those pursuing the Conference Course of Study. This school, under the direction of the Board of Education and the biblical faculty of Vanderbilt University, proved a great success. Since its advantages, however, were confined largely to those who were already in the pastorate, it was necessary to devise other means by which to reach and assist ministerial candidates at an earlier period of their development. With this in mind the General Conference of 1910 inaugurated, in connection with the Board of Education, the Department of Ministerial Supply and Training, and committed to it the task of developing an efficient ministry for the church. The department thus has a large and varied work.

First of all, attention is being given to increasing the supply of candidates for the ministry. Statistics have been carefully gathered as to the need for men, the educational qualifications of those offering themselves, the conditions under which they are being called, the agencies that are most effective in aiding them to reach a decision, and other



important facts. The schools and colleges of the church are being visited for the purpose of presenting to their students the claims of the ministry. By furnishing the pastors of the church with helpful literature, the department is stimulating them to preach annually on the ministerial call. Through a special Vocation Day, observed in all the Sunday schools of the church, it is directing the attention of the young people to the need for workers in the ministry and mission fields of the church. Literature especially prepared for the purpose is being placed in the homes, to impress parents with their responsibility in the matter. Thus in many ways the department is endeavoring to solve the problem of ministerial supply.

Again, the department is making an effort to inspire ministerial candidates with a high ideal of the ministry, and to direct them in their preparation therefor. Such a service is greatly needed. The average age of the men entering upon the active work of the itinerancy is thirty, while the age at which they were called to preach is only seventeen, a difference of thirteen years. But even after this length of time only a small per cent are thoroughly prepared for their chosen work. To save this distressing waste of life, and to render these men really efficient, the department is endeavoring to come into touch with all the ministerial candidates as soon as they are licensed to preach—or even earlier—and to guide them during their period of preparation. This is done by the use of specially prepared literature, by individual correspondence, and, as far as possible, by personal association. There is an opportunity here for a

large service to the future leadership of the church.

But if the church is to have an efficient ministry, the young men looking thereto must have more than inspiration and direction. They must receive financial help to enable them to secure the needed training. Ministerial candidates, with rare exceptions, are poor and unable without assistance to meet the expense of prolonged preparation. As a third method of developing an efficient ministry, therefore, the Department of Ministerial Supply and Training is raising a Loan Fund, and using it to assist poor but worthy candidates. Aid is given only in the form of loans. Each applicant is required to furnish satisfactory testimonials, and his work in school or college is carefully supervised. The fund is available for students in any of the schools and colleges of the church.

Another line of effort belonging to the Department of Ministerial Supply and Training is the development and correlation of the several forms of ministerial training within the church. In addition to the work of the colleges—and many have courses designed particularly for ministerial candidates—these several forms of training include the Theological Seminary, the Correspondence School, the Conference Course of Study, Conference Examining Committees, and Preachers' Institutes. By the development and correlation of these several agencies it will be possible, we believe, to secure a system of training admirably adapted to the genius and needs of our church. The working-out of such a system will require time, but the department is engaged at the task, and expects ere long to see it accomplished.

Finally, the department now includes the Correspondence School as a part of its effort. In addition to the instruction covering the four years' Conference Course of Study, the school offers numerous other courses included in the usual theological curriculum, and for these credit is given in the Biblical Department of Vanderbilt University. Though the privileges of the school are open to all, its main purpose is to serve those who have already entered upon the duties of the pastorate. It conducts about one thousand courses every year. Since its organization in 1902, it has included among its students—many of them for four years consecutively—more than one-half of all the ministers of the church.

In a word, the Department of Ministerial Supply and Training is endeavoring to raise up an adequate supply of strong men for the ministry, to inspire and guide them in preparing for their life work, to render them such financial assistance as may be necessary, to provide for them a system of training best suited to the needs of the modern minister, and to extend to them after entering the pastorate the advantages of constant contact with the University. In the use of such plans, under the guidance and blessing of the Spirit of God, we look forward with hope to an efficient ministry for the church of tomorrow.

## THE MEANING OF EVIL

### III. THE QUESTION OF MORAL EVIL

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You will have observed that I have frankly declined to make distinction between evil in general and moral evil. I am unable to discover any such valid distinction. Sin seems to me as inevitable as death is or darkness. Evil everywhere is the lack of good. If the man knew enough, if he had sympathy enough, and imagination enough, and will enough, he would not sin. But because he must be a child before he can ever be a man, he does not and cannot have intelligence and love and good will

enough, to begin with, to keep him from doing wrong.

Our experience truthfully interpreted bears this out. Integrity today seems to me the most beautiful thing in the world. But I aver that I had to experiment with a first lie as inevitably as I had to catch a fall on the ice in learning to skate. To do God's will, to make myself the channel in which good will may run, seems to me today to be the highest object of a man's desire. But I do not see how I could possibly have



learned this, if I had never been obliged to undergo discipline in the kindergarten of selfishness. I enjoy today something of the freedom of a man. I hope I love to do what I ought to do, as the very best thing to do. But I look back to childhood, and see that my life was inextricably involved in all kinds of bondage. Circumstances and passions once ruled my childish will.<sup>1</sup>

I cannot honestly divide moral evil from the conditions that involve and maintain it, from the intellectual backwardness, the deficiency of education, the surviving barbarisms of lust, passion, and war, the greed and arrogance of boyish natures, the crowded slums of great towns, the ancient paganism and superstition still haunting the institutions of religion, from the crying need of good will, humanity, and faith—the greatest and latest fruits of the tree of life. Evil is the reverse side of the pattern of life. It is wrapped up in the law of contrast; it is in the law of cost and struggle; it is in the nature of a world that takes time to grow. It is here because, as I surmise, God himself could not make it not to be here; because, if pain and death are among the processes of the climbing physical life, so anger, wrath, clamor, evil speaking, disobedience, and sin are among the quite necessary processes of the spiritual movement in every tribe and nation. I see no use in looking back and blaming anyone

on account of the facts of moral evil, any more than for the presence of insect pests or the yellow fever. Blame is of no use for the past, but for now. Let its beneficent prod urge each man or community to catch sight of the nature of evil, as something to be overcome or resisted or transformed into good; let it urge and scare man straightway to act, as man always tends to act in the face of peril. The one eternal and practical question about moral evil, or any other evil that is felt to oppress man, is whether it hurts us enough to bring the rebound of conscience and will, whereby we can put it beneath us and press on to the heights.

I say this of the worst kinds of moral evil, with the thought of such reprobates as Count Guido in the *Ring and the Book*. With the near view you cannot abide such a man. But we never know anything rightly by the near view alone. We have to see the perspective and the unity in things, after the hour of adjustment and interpretation has come.

### 1. The World-View

We get some light here, as by a parable, when we ask what view on the whole, the highest type of parent takes toward his child. The parent's thought of the child is a blend, is it not, of sympathy and genial patience and purpose, or will? He accepts the child as a

<sup>1</sup> The question of "freedom" about past conduct seems to be rather academical than practical. Was the child free to play with fire and burn his fingers? The practical question is whether he is free from the peril of burning himself again. He is not free in this sense till he comes to have a wholesome fear of the fire. So with men generally. No matter whether a man was free, or not free, to do wrong yesterday, is he free now of the peril of doing the same wrong? This depends upon the waking-up of his intelligence and his sympathy and his moral will. Has he come to have a healthy horror of mean and selfish conduct? Till he hates to do injustice, and desires with all his heart to do righteous and friendly acts, he is not morally free.

child, expects to see him fall and venture again and again, and take experiments of all kinds, the moral experiments of disobedience, the first lie, fighting, and naughty words. He prefers to have the child bold and virile. He looks for childish greediness, passion, pettiness. He looks later for foolish ambitions, futile rivalries, egotism, and surviving selfishness. The one thing that he is intent upon is that the child shall grow, and by all means possible at least enter into the larger life of a mature man. He would not dare to rule out the experiences of growth. In a deep and true sense, he "welcomes each rebuff that turns earth's smoothness rough." He is assured that life in any growing creature can be rounded out only by facing the law of contrast and cost.

Now I reverently conceive the divine view to be somewhat like this. In His sight the long story of the upward march, the procession of the ages "groaning and travailing together in pain," leads straight on to the "manifestations of the Sons of God." The Sons of God could not come to be in any other way, would not know themselves as sons, would not otherwise be able to share the mind, the purposes, the heart of God.

It is as if the might and life of God were urging their way into the consciousness of the human race. They come in rising cycles of change, "power first," as Browning says, and love long after. Power is not evil, but power without love commanding it presently becomes evil to the developing soul. Power in the brute is not sin, but when man appears, power without good will to match the power becomes moral evil, or sin, till the "growing pains" of cruelty,

selfishness, injustice, lust, stir man's consciousness with fresh urgency to see the heights and joys of the complete and normal life of the children of God, where power and love are one. All we wish to know, or at least to trust, is that "God orders the march," that he is with us with an irresistible will to bring the triumph of goodness. I can see no other interpretation of the wonderful universe than this. I have allowed that at times, and in points, the cost and pain seem to be too great. I should have thought so, at the moment, if I had seen Jesus hanging on the cross, if I had sent all my boys to die with army fever at Valley Forge, if I had witnessed the horrors of one of the late massacres in Armenia. But we are trying to take a world-view in the light of which at the worst we are merely setting human suffering, "which is but for a moment," against infinite values, which grow more precious the more you consider them.

I am aware of the old question which might here be brought: "Shall we then do evil that good may come?" A large philosophy of history answers this question and makes it seem stupid. The urgency of God once admitted never goes backward. The costly processes of the world go to make good will prevail. And good will always pursues its own nature, which is to grow and to do good and to overcome evil with good. Thus, with our world-view, I see how yellow fever and typhoid and smallpox have had their part in stinging the developing humanity and the intelligence of the world to new standards of hygiene for all cities. The awakened humanity now goes on to attack new problems of civic betterment.



Thus, the world-view apprehends in its philosophy of progress that wars have played their part in a barbarous age, whereby certain virtues got a training. But we know better today than to kill and bombard cities. To fight today is presently to set the civilized conscience of the world against us. Show human energy more intelligent ways to express itself and it drops its cruelty. What was once no sin becomes sin, when you see a certain light. With a little more light, you have no desire to commit the sin. When loves comes in evil goes out.

You may indeed descry, as it were, a spiral curve of movement ever upward, clinging with each revolution closer to its axis. In the truest sense, history never repeats itself. The scenery on the new section of the spiral curve is like what you saw when you came this way before, but you see it from a new elevation; the issues are less gross; certain barbarities, like slavery and the torture chamber, are dropped out forever; the heart of mankind has more humanity. The moral standards are seen more clearly; more people have their eyes on the eternal ideals; more people share the growing heritage of the heroes and the lovers of men.

## **2. The Practical Working of This Teaching**

These considerations would be idle and academic if they did not tend steadily toward practical uses. Will this type of thought work in practice? We can give a most positive answer to this question. We conceive good will (observe the words both "will" and "good") as the ruling principle of life, the essence of the nature of God, the

key to the mystery of the universe. When we see power, we see only one mark of God; when we see intelligence or beauty we see other marks of God; when we see good will added we see God in his fulness. In every practical issue and effort the point is to bring good will to bear. Nothing can resist it, being "more moving than any motion."

It follows that there is no actual antagonism or dualism between good and evil. The idea of antagonism is useful only as a metaphor acting on the imagination to evoke energy. If we still say that we fight the storm we have ceased to believe that the storm is hostile. Even as a metaphor, the idea of antagonism is dangerous as soon as we enter the sphere of human relations. We must not divide the world into the good and the bad fighting together. There is something better even than to "forgive enemies." It is to have no enemies. It is a great verse in the Book of Wisdom which says, "Thou lovest all the things that are and abhorrest nothing which thou hast made." So we, at our best, when the infinite good will possesses us, bear no enmity. There are those who need to be helped and taught; there is need of the physician and the teacher, there is ever need of patience and humanity. This is the greatest lesson that mankind has yet to learn.

It is the standing heresy of Christendom that it will not take Jesus' word seriously, when he says, "Be ye therefore perfect as your Father in heaven is perfect." This is to say that health is normal and disease abnormal; this is to say that it is the nature of man to live the civilized and civilizing life of consistent good will.

Finally, I cannot find any valid antinomy or contradiction or dualism in the problem of evil. With a large view, which alone fits such a question, I find no affront to my conscience, to my intelligence, or to the facts, in the thought of evil as a process, incident and necessary to the spiritual evolution of the world. So far from being in the way of our belief in the spiritual significance of life, the problem of evil owes its existence to the solid framework of spiritual realities. We shall never handle it effectively till we say so. If this seems to make God responsible for evil or to set at nought the divine omnipotence, we reply that it is no part of omnipotence to perform logical futilities, such as making square circles or developing grown men without the conditions of childhood.

I urge then that this view of the problem of evil alone makes significance and

unity, that this tallies better than any other possible view with the facts, works better in every kind of practical conduct, and therefore commands faith and conviction. It is really another form of the divine integrity, or unity; which, so far as I can see, is the only tenable or workable philosophic thought of God.

I see no reason why we should be half-hearted about our belief in God. Let us either hold it or not hold it, but let us not waver about it or apologize for it, as if it was not respectable. There can be no middle road. But if we believe in God let us have no hesitancy in accepting the implications of our faith without flinching. Above all, let us be sure that we use it as a real and whole faith must be used. Let us take the good of it. Let us try it in every way. "If God be for us, who can be against us!" is as profound a word as ever was uttered.



## CURRENT OPINION

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### Politics Out of Office

Under this striking title Professor E. E. Hale, Jr., in the *Reformed Church Review* of recent issue, discusses the political duties and functions of the educated classes. George William Curtis in his day felt compelled to apologize for mentioning the American scholar in his relation to American topics and times, but today the writer of this suggestive article feels that the subject is a truism. However, in a fresh and inspiring manner he goes on to suggest that an exhortation to think of politics out of office might be addressed to a very large number of American citizens today without finding those who could claim to be beyond the need of such an exhortation.

For politics and public office are too closely connected in America in the public mind. True, the office, like votes, is important, but fundamental to them both is the right spirit and public opinion in a community.

But the educated man can do something more than try to fashion public opinion. He can take an active part in politics, see that registration and enrolment, the first thing in the course of events leading to election, is properly and honestly conducted. He can see to it that the primary election is not merely a choice between two poor candidates, but a choice between two strong, capable, and public-spirited men. Moreover, after the primary he can take an active part in the campaign until election day, take an active part in some political club, keep a lookout on the action of his representative in state and nation, expressing to them his opinion from time to time.

But even after election there is still the responsibility of the minority to keep before the public the ideals and aims which, though temporarily defeated, are to be striven for all the more zealously, the more it seems

desirable to realize them. Only through such persistence will good men be chosen and right measures be adopted, although it is neither for measures nor men that citizens should participate in politics, but because it is right for all to pay attention to public affairs, and necessary if the American government is to be a democracy in reality.

### The Social Gospel and Spirituality

The danger of submerging the spiritual and supernatural aspects of the gospel in the rising tide of social religion is emphasized by the Rev. Egerton Swann in the July issue of the *Interpreter*. The utmost insistence upon the social bearings of the gospel, he writes, need in no way conflict with the intensest appreciation of personal religion and personal conversion. To minimize the primary importance of these is to destroy the strongest inspiration of social enthusiasm. Spiritual religion that deliberately turns a deaf ear to the cry for social justice must mean hypocrisy (however unconscious). Social enthusiasm that is not inspired by a constant vision of the Eternal must mean secularism.

While the new social emphasis, then, should not be discouraged, its materialistic tendencies should be exposed and fought. The social impulse is the corollary of the first and great commandment, "Thou shalt love the Lord thy God with all thy heart." Christianity, therefore, is only secondarily, not primarily, humanitarian. To minimize the supernaturalism of the gospel is to destroy the strongest inspiration toward social reform. It is a great mistake to substitute an economic gospel for the gospel of Christ. The social reformer, by such a line, weakens the true force of his perfectly legitimate appeal to the driving power of religion. Christianity must have something to say on all questions concerning our

political, economic, and industrial relations with our fellow-men. That cannot be a true interpretation of the gospel which proclaims a formal divorce between these matters and religion.

True religion, then, must involve the setting-up of the kingdom of God on earth. What is the value of any so-called spirituality which can be in any way separated from righteousness in the fullest sense? The demand for drastic social reform is a matter of fundamental righteousness. The present distribution of wealth—Park Lane and the slums side by side within the same community—obviously cannot be justified on Christian principles. If Christianity is true, we are brethren, and our aggregate income is a family income. Yet one home gets a hundred thousand pounds a year, and another gets less than a pound a week.

The present position of the rich, and even of the moderately well-to-do, is in itself wholly wrong from a Christian point of view. The most besetting sin of these classes, taken as a whole, is their acquiescence in the anti-Christian state of things which gives them their comfort and ascendancy. Now, if the church (as at present she does as a body) simply acquiesces in this state of affairs; if she turns a blind eye to the fundamental wrong; she necessarily encourages and fosters in the well-to-do a fundamental hypocrisy which is none the less soul-destroying for being unconscious. And with what face can she preach to the poor? The awakened portion of the proletariat are quite right, as things are, in the contempt which they feel for what they regard as the hypocrisy of the church.

The present system is radically un-Christian in its whole method of working. It is not fair to blame too severely individuals who offend in various ways involved in the system itself. We are all every day taking part in wielding an enormous mass of state coercion which sanctions, in the last resort, all our accepted social methods and

keeps in effective existence our present property arrangements. So far, therefore, as we acquiesce, we are all of us every day wielding this wholesale compulsion in order to exclude from adequate access to the means of life the great majority of the people.

Religion always seeks to make the best of any environment. But there comes a time when it can no longer be restrained within the limits of a certain social environment. Then the surging tide bursts the barriers and makes new channels. When the strain of incompatibility between religion and social institutions becomes too great, religion is bound, for self-preservation, to become revolutionary. Such a point has evidently been reached today.

But religion, in becoming revolutionary, must remain religious.

### **The Social Ideal of Saint Paul**

The notion prevails in many quarters that Paul is thoroughly individualistic, has no social teaching, is therefore without a vital message for men and women of the present age. But C. P. McClelland, writing in the *Methodist Review* (bi-monthly) for July-August, is convinced that Paul had a vivid conception of the solidarity of the human race and looked upon all men as brothers, anticipating the time when all men everywhere should be living in perfect social relations.

Of course, Paul's method of attaining his ideal was not that of modern evolutionary sociologists. Beginning with God and revelation, the great apostle argues that, because God is what he is and because of the existing relation between God and man, men should therefore so live as to fulfil the divine purpose for humanity. That is, society is degenerate because men live apart from God. Reconciliation to God, therefore, carries with it the corollary of right relations between man and man.

Yet the practical portions of the Pauline



epistles should not be underestimated. For while Paul regarded reconciliation to God and escape from the deserved consequences of sin as fundamental in salvation, he nevertheless insisted in addition thereto that all one's religious professions and experiences would be unavailing unless one *lived* in right relations with one's fellow-men. Christians must not divorce the two co-ordinate principles of profession and practice.

In brief, Paul's ideal for society is that its members shall be "in Christ," perfect in character and conduct, a truth emphasized by him under the figure of the connection that exists between the head and the members of the human body. With Paul humanity was an organism and his thought included every man. His social ideal is definite and teleological, with the mystical union of Christ and the members of the Christian society as its dynamic.

We moderns do not need a better ideal but a much more determined effort than ever before by all Christians for the realization and consummation of that in which the Christian society is universal and in which "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."

#### **A Plea for Unemployables**

Under the above title Rev. Arthur Dale, in the July *Hibbert Journal*, calls for a new prophet to meet present social conditions. There is a great army of unemployables, men and women who are neglected in normal times but who come forth from their hiding-places whenever there is a strike or labor disorganization of any sort. Then there are the tramps, a constant procession from one place to another. These classes are being recruited from the youth of the towns and cities and constitute a danger to themselves and a blight on modern civilization.

A serious effort should be made to get

rid of these unemployables as a class, for they are largely the victims of preventable evil conditions not made by themselves. Some years ago the late General Booth made an appeal on behalf of the submerged tenth of darkest England but failed to give the world the solution of the problem, his failure being due apparently to the overlooking of other than moral elements. Socialism was next promulgated by Blatchford as the one means of getting rid of the under dog, but the weakness of socialism has been its utter lack of recognition of any moral element in the struggle.

The tramp problem may be suggested as the key to the situation. Modern civilization rests upon the presence of destitute men, who through force of circumstances become strike breakers. Let the state undertake to find work and wages for all who will apply for them. Moreover, let those so applying be put under daily drill and discipline as soldiers are, until work can be found for them.

But even this experiment would need the support of higher ideals among the people. Men at large must be brought to see that "the best individual is he who gives of his best to the community, and the best community is that which sees that all its members are in a state of efficiency, of comfort, and of wealth."

#### **The New Mysticism**

The present religious disintegration may seem to suggest that humanity is drifting into non-religion, but Dr. J. W. Buckham, in an article in the July *Homiletic Review* bearing the above title, points out that on the contrary there is a reconstruction of social Christianity going on. There is renewed interest just now in historic mysticism, it must be admitted, but that is only an indication of a search for something deeper, something that will take away uncertainty of soul and furnish an indubitable sense of certainty.

Must the modern man, then, look for this boon to the mysticism of the past with all that was adventitious in it? Rather, may not mysticism be so restated in terms of an individual experience of spiritual truth and culture of the soul by self-dedication in love as to reveal both the insufficiency of the old order and the power and promise of the new? And again, what need of the present age will this new mysticism be competent to satisfy?

The spirit of the new mysticism will be able to unify modern life now so sorely torn by diverse interests. People of today are living under the tyranny of over-civilization in a world of such complexity and externalism that they are in danger of losing their self-identity. The only way of escape from this externalism is to enter into the spirit life, where one finds true selfhood and whence one can emerge to make the outer life serve and embody the life of the spirit.

Again, the new can give what the older lacked, freedom and fulness. For the modern mystic can be true to his ideal and yet swing out into the fuller tide of life. So it was with the many-sided mystic Phillips Brooks, whose life was so out-reaching and varied in its activities and sympathies. In like manner the mystical, winsome life of Alice Freeman Palmer may be mentioned, so abundant in the wealth of its human interests and influences. So also was Dr. Grenfell, the friend of a forsaken people to whom he brought both material and spiritual good, both a student and lover of the Bible and at the same time able to plan for the social and economic betterment of the people he so devotedly served.

The mystics still abound in the midst of modern life and while much of the mysticism of today is still colored by an incongruous individualism, yet underneath there is a current of sane reality giving greater freedom to the life it lights. "For mysticism is in

its very nature expansive. It enlarges the soul vertically, and, when blended with intellectual strength, education, and culture, horizontally as well."

### **The Charity of the Poor**

Under the title, "Hidden Resources," Madeleine Sweeny Miller, in the *Survey* for July 26, calls attention to a charity among the poor which is synonymous with self-denial. There is no display, no bidding for approval in this generosity, but simple, cheerful giving stripped of all aspect of philanthropy.

In the mill district of Pittsburgh there is a mothers' club, meeting once a month or so for a social evening. Sometimes the entertainment provided by the Settlement Auxiliary Board fails. Then these mothers are content to play the simple games of children. Sometimes they make garments and various articles for the sales of the Settlement House to help make the running expenses, and these hard-working women seem especially delighted to have the opportunity of thus occasionally helping the institution which has meant so much to their community in the substitution of men's clubs and Boy Scout divisions for the saloons.

Moreover, genuine sacrifice is sometimes seemingly an experience of joy to them, as was shown in the delight of an Italian family when its little present of four nickels and a dime on the occasion of the wedding of a certain minister who had befriended the family was gratefully accepted, though the recipient of the humble gift realized that it must have cost the givers a few meals perhaps, or something else just as necessary.

But the "hidden resources of the poor" came to light in a still more beautiful manner when these same destitute people were called upon to mourn the loss of the wife's sister and to take into their own already crowded home the sister's three stricken children. But "when the minister went



to see her, the little woman, her face as sweet as a Botticelli Madonna, smilingly remarked as she nursed her sister's child, 'Yes, we be having a hard time just now, but Luigi says they'll all be grown up some-day, and then *they'll help us.*' "

### Education and Irreligion

The *Christian Advocate*, of recent issue, calls attention to some disturbing figures of the proportion of educated young people in Christian churches. Out of a recent large graduating class in a prominent university only one member recorded himself as a regular attendant at chapel, while fifty-two acknowledged that they never attended the campus chapel service. Eight declared themselves without religion.

Disturbing as such figures are, however, they do not necessarily mean that too much education is being provided for young people today, as some are inclined to assert, but that the present emphasis upon training in religion is insufficient. Or again, such figures may mean simply that many college-bred youths are entering various fields of social service which they possibly consider legitimate substitutes for public worship.

The church will be wise, however, if it recognizes that abstinence from religious observances because of such a misconception will be but temporary. For the fact is that our people never before showed such moral earnestness as is in evidence today in philanthropic and humanitarian work. This zeal for service must be conserved and to it must be added a stronger religious impulse.

And here the institutions of learning have a great opportunity. They need still more to emphasize religion as a part of training, and the church should aid in this by hailing with enthusiasm the movement to bring Christian pastors into close contact with the student bodies of secular institutions and by insisting that the denominational colleges shall intensify the religious element in their curricula.

### Do Protestants Begin Too Late in Denominational Education?

Professor Benjamin A. Greene, in the August educational number of the *Standard*, comments on the object-lesson afforded by the crowds surging out of Roman Catholic church edifices Sunday mornings, while Protestant workers wonder where the faithful are, and then asks the question, Do Protestants begin too late in denominational education? Whatever may be thought of the way in which the Roman Catholic church practices the teaching of the ecclesiastical axiom, "hover the child in its earlier years and the church will win loyal adherents," Protestants may well ask, even in view of modern diversified endeavor in the way of Sunday school, young people's society, Boy Scouts and Campfire Girls, whether they are really and efficiently meeting the complex situation out of which the question arises. Shall not rather the question be, Do Protestants begin with themselves?

For Protestantism with all its excellence is exposed to grave dangers. Emphasizing the individual, his direct access to God, the possibility of living the religious life anywhere, and worshipping God in groves as well as temples made by man, Protestant parents are apt to forget that while they themselves may not falter in their hold on God their children may grow up with lax notions about the church and religion, and while isolated men may do without the church the family and society cannot.

Another danger in Protestantism is to be found in the drawing together of the various denominations. Once controversy and antagonism prevailed and denominational peculiarities were put foremost. This had its dark side and people are generally glad that the Protestant religious world is growing away from this condition and that co-operation and union are taking place. But just in this good thing there may be danger in the undervaluing of conviction and in

causing social convenience to be put for personal religious conviction. Thus children may grow up in a religious atmosphere that is not genuinely interested in the fountal sources of religion and the tendency will be to think of the church as less important, if indeed as not at all essential.

The question, then, is where, not when. Let loyalty to the church begin in the home. Let it include the Bible school and its educational work. Let parents co-operate with the pastor when he seeks to bring children into the church. "And once within, they

should find spiritual hovering; bending forms with benediction, kind words, genial faces, everyday saints showing them the noble, glad, and holy way to live. If we have this, this initial, early flow of parental, God-inspired influence in example, conversation, and instruction, added to all the pedagogic methods which we now possess, beginning with the cradle roll and ending with the adult Bible class, we shall find ourselves far and away beyond the perplexing situation indicated by the question at the head of this article."

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## THE CHURCH AND THE WORLD

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### MISSIONS

#### **A Missionary Opportunity for Students**

Under the above title in the August *Missionary Review of the World*, George W. Hollister calls attention to the need for Christian social reformers in the non-Christian world. If it be asked, What has Christianity to do with social evils in a non-Christian country? the answer is that the social life of a people is the result of the religion of the masses, and as the great "world religions" have not only failed to produce any great measure of practical morality but have even, at least in some cases, fostered immorality, there are social evils in those lands today which are threatening the individual life, the home life, and the mass life of the nations and which Christianity has shown itself able to remedy. For "it gives the individual power to subdue passion. It outlaws intemperance and impurity. It has made of the home one of the most sacred institutions the world has ever known. It honors marriage and makes the marriage vow sacred. . . . Education

follows in its footsteps. Ignorance and falsehood vanish before its light."

Now since Christianity has been able to adapt itself so wonderfully to the changing social needs of a great people in this country, it can in the same way meet the social evils of the non-Christian world due to modern civilization. Since, moreover, college graduates are men and women of intellectual and moral strength and of great character, they are best fitted to satisfy the claims for a broad and strong type of Christianity.

There are, again, several forces which emphasize this call of the non-Christian world to the educated young people of this country. Among these is humanity's demand for the blotting out of these evils. The world has become knit together in this generation and there is today a society of nations. Each nation tends either to elevate the others or drag them down. This makes it necessary for Christianity to meet the social evils on the foreign field. The impelling power of our American Christianity is also a force urging the educated to



answer this call. The challenge of the foreign field is necessary to the ideal of Christianity and we are not true to that ideal until we answer the challenge.

### **Missionary Education Conference**

The conference of the Missionary Education Movement, held recently near Black Mountain, N.C., was a gratifying success in the emphasis put upon mission institutes, study classes, and conferences. Practically all the delegates to the conference were in attendance at all the sessions, and the opportunities for study in the dozen mission-study classes, normal class, and other educational gatherings of the conference were eagerly seized upon by the attending workers.

This the *Foreign Mission Journal*, in its August issue, mentions as indicative of the promise of large results for good to the cause of missions in the future, noting also the necessity of an assistant to the Educational Secretary in the conduct of the Educational Department and emphasizing as a most encouraging mission-study note the appointment of an unusually able young man to this assistantship. Such educational emphasis in missions and mission study is cause for rejoicing, since it is but the precursor of an advance step in the practical work of missions on the foreign field.

### **Missionary Education and Character Building in Home and Church**

Under the above title, in the *Hartford Seminary Record* for July, Harry Wade Hicks notes in passing the significant change in the general attitude and disposition of the church toward the missionary enterprise, and then goes on to point out that there is not only an unfinished task in the mission fields of the world, but also an equal task among professing Christians of bringing their wills under the domination of the missionary purpose until all shall have and cherish the world-wide horizon of faithful service.

The chief reasons for this state of affairs may perhaps be an indifference to the authority of Christianity as a religion with a universal message, and ignorance of the affairs of the Kingdom. This being the case, the purpose of missionary education must be to bring up a generation of Christians who believe in the teachings of Jesus enough to want to make of the church, not a field to be cultivated, but an active power in the world-wide establishment of righteousness. Such an educational effort must therefore be a long sustained siege, not a spasmodic campaign. It will of necessity deal with all types of missions, both home and foreign, and will seek to interest and put to work all the forces and every agency of the local congregation.

This sort of missionary education will be a character-building force and will result in the disappearance of race hatred and the development of the spirit of universal sympathy. It will magnify the heroic element in life, bring to the local community the evangelizing effect of missionary knowledge, and finally prove the greatest blessing to the various denominations themselves in bringing them together in genuine co-operation for the accomplishment of a common task too large for any single body.

### **China's Appeal**

Under the above title an editorial in the *July East and West* comments on the recent thrilling appeal from the Chinese government to the Christians of China for their prayers, and finds a parallel in the action of Constantine and Licinius sixteen hundred years ago. The Edict of Milan put an end to the state persecutions of Christians, concluding with these words: "So shall the divine care for ourselves, of which we have already had experience in many ways, continue securely for all time to come." And now the Chinese government appeals to its Christian subjects for prayer to God on behalf of their government and country.

In both instances the change in the attitude of those in authority makes a crisis in the spread of the Christian faith. In both cases political and religious motives seem to be present and some even fear that this second movement, like the first of long ago, may, by the nominal spread of Christianity, usher in another Dark Ages, to recover from which may be a long process

like the emergence of Europe from the first Dark Ages.

The immediate effect of the appeal will probably be the cessation of the opposition to Christianity from the literary classes, and this will surely mean the bringing of increased obligation upon the Christian church to preach and teach Jesus Christ.

## RELIGIOUS EDUCATION

### The Child and the Bible

Under this title, the Rev. J. C. Hardwick has a paper on religious education in the June number of the *Modern Churchman*, which, while written in view of English conditions, has application to other countries. What makes the consideration of religious education of such moment today, he says, is a recognition of its failure—a realization that our methods have been sadly defective. One main result is the widespread indifference to all forms of organized religion. Every normal child is gifted with moral and spiritual faculties which are in him when he enters school; and if they are not in evidence when the child comes out of school, they have simply been starved or crushed. The system is wrong, not the child.

There is very little fault to find with the syllabus of work done by the younger children. They cannot generalize; they are interested in the concrete and personal; and so they are taught the stories of the Old and New Testament characters. Thus far, the religious educational process is very good.

But as the child grows older and his mind expands, he does not find the same scope for his powers in his Scripture lesson as in his other lessons. There has now taken place a considerable development of the mental powers and a widening of the general outlook upon life. The child has gained much new knowledge and is in process of gaining more. His reasoning powers have

developed and he is more critical. He can distinguish between history and legend, or at least he has his ideas as to what is likely to have happened and what is not. He will not so readily accept our explanations. His intellectual conscience is beginning to be born. His moral sense is at the same time developing. He is capable of generalizing for himself and of forming judgments of value. Under present conditions is there scope for these manifold nascent powers in the Scripture lesson? Young persons are too often suffered to walk in the dreary paths of repetition, instead of being led into new regions where their powers will have full scope. In the conventional Scripture lesson, we find repression of inquiry, formality, and dogmatism.

It is very important that the child should have no reasonable cause to suspect that his Bible lesson is approached in any different attitude of mind from that of any other lesson. He should come to it expecting to make serious use of his faculties for the attainment of truth, and with the same alertness of mind, the same readiness to think and reason, as are expected of him in other lessons. If he sees his teacher alert, prompt, and interested when he is dealing with the reign of Queen Elizabeth, but careless and listless in discussing the reign of King Herod, he is quick to attune his own mind accordingly. He assesses the subject at his teacher's valuation.

It is easy to suggest a few lines of study



that would be of the most profound interest: a study of the development of religious ideas in the Old Testament—the gradual ascent from the worship of a tribal deity to the pure spiritual monotheism of the second Isaiah; a study of the ancient civilizations with which Israel came into contact—their religions and laws, their policy and civilization; a study of the different strata of narrative in the Pentateuch; a literary study of the poetry of the Old Testament; a study of the conditions under which Christianity found foothold in the Roman Empire; a study of the Book of Acts taken in connection with several of the letters of Paul; a study of the customs, outlook, trials, and worship of the primitive Christians. If the ground were prepared in this way, the people would be filled with a zeal for knowledge; and the clergy would no longer need to complain of apathetic and indifferent congregations.

#### **Church Comity in North Dakota**

This state seems to be progressive in many matters. Not only have the citizens of North Dakota apparently solved happily the problem of the Bible in the school, as noted in the *Biblical World* for July, but they have also organized an inter-denominational comity commission, whose task it is to prevent unnecessary denominational friction and the useless multiplication of inefficient churches.

Believing that the old system of getting on the ground first, and if not first, getting there just the same, was a curse to the state, the members of the commission undertook, in addition to the main lines of work indicated above, the delicate task of weeding out needless churches already established.

In all their plans, in spite of some discouragements, the work of the commission has on the whole been marked by hopeful unanimity, fraternity, and success. They have, moreover, according to the report of the work by the president of the com-

mission in the *Assembly Herald* for July, seen such exchanges between the denominations as to lead to the hope that strong men may be established in strong churches where heretofore several struggling organizations have been at work unsuccessfully or where no effort at all has been made for the spiritual welfare of the community. In a number of cases the laymen of the churches, when great difficulty has been experienced in securing pastors, have been ready for some sort of denominational exchange which would give them a stronger pastor than otherwise, and on the other hand in a number of cases Presbyterian pastors have been found perfectly satisfied in the service of churches of other denominations.

Thus the feeling of common brotherhood is growing and the denominations are trying together to serve the different communities of the state in a way which they could not as separate bodies.

#### **Religious Education in Catholicism**

Roman Catholics are feeling the necessity of religious education for their youth and are adopting some of the methods of Protestantism. The Catholic hall at the University of California is a successful venture in this field, according to A. G. Eccles, in the August *Ecclesiastical Review*.

Beginning a few years ago in an unpretentious social way, the Newman Club has gradually increased its membership and resources until now it owns Newman Hall, a well-equipped building near the university campus, and in a thoroughly up-to-date manner is caring for the religious, educational, and social needs of the Catholic students at this great western university.

This club, like many others of its kind, was born of real need such as exists at every university where religious instruction is omitted from the curriculum, and is in line with the Pope's command in the matter. As early as 1895 such religious adjuncts for Catholic students were provided at the

universities of Oxford and Cambridge, and since that time Catholic clubs have come into existence at many of the larger institutions in this country.

The chaplain in charge of this hall at the University of California corresponds with parents of Catholic students at the university whenever asked to do so, assists such students in every possible way upon their arrival at the institution, provides for religious instruction along various lines, and on Sundays and festivals celebrates Holy Mass and Vespers for these students, giving particular attention in his sermons to doctrinal instruction.

The religious services occupy first place among the activities of the club. Classes in ethics, church history, doctrine, and the Holy Scriptures are conducted during the week by the Paulist Fathers. In addition thereto, public lectures are provided, given

by men eminent in the different departments of learning, upon such subjects as: "St. Francis of Assisi"; "The Church and Socialism"; "Ethical Standards in Public Life"; "The Life and Character of Cardinal Newman."

Moreover, the social features of the Newman Club are properly emphasized. In the Hall are reception rooms with open fireplaces and pianos. There are study alcoves, reading rooms, and library. The basement is devoted to recreation where billiard and pool tables, bowling alleys, and the like invite students who want diversion.

The rules of the club are simple but its organization is efficient, and doubtless contributes much to the splendid success of the undertaking which is so earnestly seeking to guard the moral and mental progress of Catholic students in the University of California.

## CHURCH EFFICIENCY

### **An Experiment with the Social Gospel**

Rev. Charles L. Walworth, in a recent issue of the *Christian Advocate*, writes forcefully of the attempt of his church to discuss in a series of Sunday evening sermons modern social, economic, and industrial life in terms of the social teachings of Jesus.

Believing that the protest of Amos against contemporary injustice, the indignation of Hosea at social and religious conditions, the gospel of Micah and Jesus, attacking the sins of civilization and seeking society's redemption as well as the regeneration of the individual, is the only supreme message for human needs today, the official board set the pastor to study industrial conditions at first hand and then plan the work of the church for an effective campaign of social evangelism.

Such subjects were treated in a series of sermons as: "When Can a Man Afford to Marry?" "Women in Industrial and Com-

mercial Life"; "Some Enemies of the Home." The response was gratifying, the attendance was noticeably larger in the fourth month than at first, people came forty minutes before the opening hour in order to be sure of a seat, and men and women from all levels of society sat down together, yearning for a gospel that makes religion something other than the acceptance of creed or dogma.

The series continued Sunday nights for six months without interruption, a cordial feeling was induced on the part of the people generally toward the church, and 152 members were added to the church roll. There was no claim that the social teachings of Jesus are the whole of truth but simply that they are an indispensable part of a balanced gospel. And the conviction came to this church that the gospel is not threadbare, but has in it a solution for the ills of men and society, to omit the preaching of which is fraught with peril to the church.



### Reconstruction of the Preaching Service

The problem today of the preaching service is to secure the attendance of the members of the Sunday school. Heretofore the feeling of sacredness for the church program has foiled efforts to adapt it to children and young people, but now people are beginning to see that the adaptation and reconstruction of the Sunday school is giving us the modern graded Bible school and they are therefore asking why the same kind of results would not follow, if the preaching service program were in similar fashion reconstructed.

Thus the August *Expositor* editorially argues and goes on to point out that some progress has already been made in this direction. There are pastors who are following the plan of preaching sermons to children at the opening of the preaching service and then excusing the little folks at a proper time. This plan has the advantage of tending to develop family life in worship and to enlist the interest and assistance of parents in the spiritual life of the youth, since the morning worship may thus become the basis of family conversation to the benefit of all the members of the family.

Again, the plan of having the children and young people take a special part in the preaching service is proving popular and successful in some sections. The preliminaries of the regular service are so changed as to substitute for the usual organ voluntary, hymn, announcements, and special music by the choir, a twenty-minute service by the Sunday school. At present this usually occurs monthly and is built around some special day, as Mother's Day, Flag Day, Easter, Christmas, etc., but what is there to prevent having these features more frequently?

Occasionally Sunday school and regular preaching service are united without dismissal of the former, the pastor speaking

to both bodies in a union service. It offers a fine opportunity for an appeal for co-operation on the part of all, both young and old, who are interested in the up-building of the kingdom.

Whatever the church does, she must find some means of securing increased attendance on the part of the growing generation or else suffer loss in the future.

### Boys and Preachers

Under this striking title Dr. Richard C. Hughes, in a recent issue of the *Assembly Herald*, makes a plea for the appointment of ordained ministers of the right sort as university pastors. When the movement for the appointment of special workers at university centers began, it was generally advised that young men who were not ministers be appointed. The assumption was that boys did not take kindly to preachers, but looked upon them as professional religionists and as people therefore to be avoided. Moreover, along with this supposed antipathy of young men in college for the church and the minister there went the demand that the religious life of the students should center in a building separate from the church, apparently on the theory that students were to be caught with guile.

Happily the reverse policy is being found to be the one which works out best. Young men above all others like directness—as in other things, so also in religion. This the university pastors have shown. They are winning recognition everywhere for their work and are taking equal rank with the best experts in any subject as specialists in practical religion.

So today, fortunately, the university pastorate is being developed on the principle that the church ought to appeal directly to students and on the belief that, with the right sort of man in charge, religious instruction, properly organized, can be given for practical religious values and can hold the respect and interest of large numbers of

students. The results so far obtained on this basis are "an eloquent prophecy of the dawning of a new day in education and in the life of the church."

### **Church-going Evangelism**

The August *Expositor* reports a unique plan for a church-going evangelistic campaign, tried out by Rev. Robert Gordon, pastor of the First Baptist Church, Topeka, Kansas.

A certain book or chapter of Scripture was selected as the subject of the evening's sermon and the people of the city were asked to read that portion of the Bible each day. Advertising matter calling attention to the book or chapter to be read was widely distributed over the city. Paid advertisements were placed in the daily papers and the newspaper managers inserted daily without charge an article on the daily selection by prominent business men and political officials, as well as by ministers. Invitations to the meetings were thrown upon a screen placed in a prominent position somewhere near the center of the city.

In 1912 the Gospel of John was selected and this year it is the "Little Bible." Two thousand copies of the Gospel of John were secured and sold at cost or given away.

The plan has met with general approval and is to be followed in several other cities. Vice-President Marshall is quoted as saying: "The Little Bible contains portions of the Holy Scriptures, and I am sure if we cannot get the people to read all of the Scriptures, if they will read part, it will do them good. I am one of those who believe that it is only through right citizenship that we can have right government and that we cannot have

right citizenship in any other way than through the Bible."

### **Interdenominational Social Service**

Under the above title the chairman of the Black Mountain Social Service Conference sends out a statement of the plan and program of the summer assembly held there for the promotion of interdenominational comity and service, thus giving Black Mountain, N.C., a unique distinction and a unique position. It is situated near the crest of the Blue Ridge Mountains, within a day's walk of the highest peak east of the Rockies. It is also the gathering-place of the greatest interdenominational summer settlement in the United States. For here are located the assembly grounds of religious organizations whose members visit Black Mountain in such numbers as to make, together with some other visitors from the South and Middle West, a summer population of about ten thousand people. The Southern Presbyterian Association, the Southern Baptist Association, the Southern Methodist Colony Company, the National Y.M.C.A. and Y.W.C.A., and the Students Voluntary Missionary Movement have each its own separate community settlement, auditorium, and summer educational conference, and it is now proposed that an annual conference be organized at Black Mountain for the purpose of promoting interdenominational spirit and the work of interdenominational social service.

There are many attractions of all kinds for summer visitors in the region, and it is hoped the organization of this new conference will give impetus and power to this new and larger and interdenominational social service.



## BOOK NOTICES

**The Spiritual Interpretation of Nature.** By James Y. Simpson. 2d ed. New York and London: Hodder & Stoughton, 1912. Pp. xv+383. \$1.50 net.

Alarmed at the advances of science into its objective domain, religion retreated and surrendered. It sought refuge in mystery, emotion, sense of dependence, etc.—regions where knowledge, science, system do not enter. Yet it continued to claim experience. But one cannot help asking whether experience is not in a very real sense knowledge, and whether knowledge is not experience. They surely have very much in common and either without the other is nil.

Science is only less mysterious than religion, and if thought of in any large sense is quite as mysterious as religion. Moreover, to the mind that is capable of being devout the astounding revelations of science kindle the profoundest emotions and awaken the keenest feeling of dependence.

But the rather prevalent idea that religion is something apart from knowledge and system has never quite satisfied many people who claim nevertheless to be religious—even evangelical. They are so sure of the reality of religion that they are perfectly willing to subject it to the severest of scientific tests, and they believe that it will come out not only uninjured but better established than ever. "The sense of the unity of knowledge, i.e., the unity of truth, compels us to consider the relations of scientific and theological thought. There is, to say the least, a tendency toward ultimate unity and rationality in all experience." Different kinds of phenomena and facts undoubtedly there are, but there must be "identity of mental attitude and method." The possibly unrealizable ideal "to see things steadily and see them whole" must never be given up.

But those who have separated knowledge and religion have never formed adequate conceptions, and the more thoughtful of them have never been consistent, but have been constantly shifting in all sorts of ways without getting much nearer the truth.

But there are many indications that a new spirit is brooding over the chaos. Among these indications is the appearance of numerous strong books in which this spirit is finding expression. They approach the problem at various angles. One of the best of these books is Simpson's *Spiritual Interpretation of Nature*. It is a frontal attack. Simpson is a biologist. His science has not undermined his religion. Apparently it has never appeared to him that such a thing could occur.

"It is no longer possible," says he, "to maintain a radical distinction between mental or natural science and theology, either in the nature

of the facts with which they deal, or the human powers that are brought to bear upon these facts, or yet in the method of reasoning that may be applied to the facts."

He is an evolutionist, and is well acquainted with modern views in sciences, in philosophy, and in religion. His first two chapters are on: "Knowledge and Faith" and "The Influence of Science on Religion." Then follow two chapters on "The Principles of Biology" in which he is especially at home. The succeeding chapters are: "Evolution"; "Natural Selection"; "Variation"; "Heredity"; "Sociological Aspects of Heredity"; "Environment"; "The Directive Factor in Evolution"; "Evolution and Creation"; "Mental Evolution"; "Evolution and Morality"; "Evolution and Evil"; "Science and Miracle"; "Evolution and Immortality." The prospective reader may be sure that these central and attractive subjects are handled by a master. Professor Simpson has possibly in no case spoken the final word. But have we any right to expect that he should? It may be that some of his arguments are lame; it may be that some stronger arguments are overlooked; but it is enough if in the main he is on the right track.

**Between Eras: From Capitalism to Democracy.** By Albion W. Small. Kansas City, Mo.: Inter-Collegiate Press, 1913. Pp. 431. \$2.75.

This volume is a notable addition to the goodly fellowship of books undertaking to inculcate truth by the use of fiction. It recalls Bellamy's *Looking Backward*, in spite of differences in fundamental plan and outlook. Where Bellamy was a mere socialistic visionary, leaping far ahead of his own day, Small shows an intimate acquaintance with the technique of present society, and works in view of actual conditions. Instead of presenting a cut-and-dried scheme to take the place of our existing social order, he analyzes the prevailing system and suggests the point of least resistance where the régime of the future will make its inroad.

The book is frankly described on its title-page as "a cycle of conversations and discourses, with occasional side-lights upon the speakers." In and around these "conversations and discourses" is worked the thread of a story which revolves about an extraordinary strike against "The Avery Company," a great manufacturing concern in Chicago. The head of the company, David Lyon, is a typical, common-sense business man, who sees no reason to make any concession to the strikers' unusual demand for representation on the board of directors. His son, Logan Lyon, however, is more responsive to the claims

of the workers; and as the plot unfolds, it becomes apparent that many persons not in the ranks of labor are becoming conscious that something is wrong with the present social system. The strike is finally won; and the strikers get representation in the management of the company. The president resigns; and his son, Logan Lyon, takes up the reins to carry the new policy into effect. The point of the whole book gets final expression during a conversation between father and son just before the elder Lyon announces his resignation. The younger man says: "Adding by one's own efforts something necessary to the processes of life is the only title to property and influence that the logic of life can in the long run recognize. We are operating a property system which already looks to me, and I believe will some day look to everybody, as primitive as the old cable cars now look to Chicago people, in contrast with electric equipment. The strike has turned the spotlight on this property system with the Avery Company as the illustration."

**The Gospel of Freedom.** By Henry D. A.

Major. London: T. Fisher Unwin, 1912.

Pp. xxiii+200. 2s. 6d.

The author is an Anglican clergyman and editor of the *Modern Churchman*. This volume is composed of papers prepared originally for theological students seeking orders in the Church of England. While it is thus local in its immediate origin and aim, it is in reality world-wide and non-sectarian in fundamental structure and purpose. Of the many books dealing with present religious problems, this is one of the most vital and informing. It has a message for all forward-looking ministers and religious thinkers, as well outside as within the English church. Its themes revolve around the question, "What shall the church of Christ do to be saved in this age of transition, struggle, and uncertainty?"

Attention is called to the growing conflict of ideals within the borders of the Anglican communion. This is not a conflict between the Anglo-Catholicism and Evangelicalism of the nineteenth century. It is between "traditional" Christianity (whether Anglo-Catholic or Evangelical) and "modern" Christianity. It is between those who identify Christianity with certain traditional forms and institutions, intellectual conceptions, and disputable historical occurrences, and those who refuse to identify it with aught else but the spiritual and moral ideals of Jesus. This conflict is not merely an academic issue, although it originates in a small degree in the atmosphere of the universities. It is a practical issue, which the everyday man must increasingly take into account. It is as much a moral and spiritual conflict as it is an intellectual one. From all of which it appears that the

situation within the Church of England is practically the same as that which obtains in most of the Protestant churches.

When the modern churchman scrutinizes the Christian religion, says the author, it falls into two general aspects: first, the moral, social, and spiritual; then, the dogmatic, institutional, and miraculous. The adherents of traditional Christianity act as if the second aspect is of supreme importance; while the exponents of modern Christianity assert that the first is of the essence of the gospel, and that the other is of subordinate value. The emphasis of the church in the past has been too much upon the institutional, dogmatic, and miraculous. The salvation of the church today depends upon the transfer of emphasis to the moral, social, and spiritual aspects of religion. These thoughts are brought out and illustrated under the following chapter headings: "The Gospel of Freedom"; "The Prophetic Spirit"; "Signs of the Times"; "Dogma and How to Treat It"; "Theological Readjustment"; "The Interpretation of the Bible"; "The Kingdom of God"; "The Science of Religion and the Religion of the Future"; "The Call of Faith."

**Early History of the Christian Church—From Its Foundation to the End of the Fifth Century.** By Monsignor Louis Duchesne.

Rendered into English from the fourth edition. Vol. II. New York: Longmans, Green & Co., 1912. Pp. xix+544. \$2.50 net.

The second volume of Abbé Duchesne's *History of the Early Church* measures up fully to the standard reached in the first volume. Each of the seventeen chapters is thoroughly and independently worked out from the sources. Not only is the scholarship of the book of the first rank, but the author has the charm of literary style so that what would otherwise be the drudgery of acquiring information about the subjects treated is not found, and reading becomes a pleasure as well as a profit. It is to be hoped that the publishers may see their way to issuing the third volume, and thus completing this valuable work.

**Essai sur la métrique des Psaumes.** By

C. L. Souvay. St. Louis: Kenrick Seminary, 1911. Pp. xii+592.

This book is lithographed from the author's manuscript, rather than printed. The care and skill with which the copy was prepared show an infinite capacity for taking pains. The pages are a joy to behold. The first step in M. Souvay's program is a sketch of the various theories that have been formulated and held regarding Hebrew rhythm and meter. Here he



shows himself at home in the literature of his subject. He then turns to the metrical analysis of the text of the Psalms. This section of the book is really an inductive study of the Psalter for the purpose of discovering its own testimony regarding its poetic forms. On the much-discussed question of Hebrew meter, M. Souvay declares himself unable to formulate any hard-and-fast rules. He is satisfied to follow Ley in counting the word-accent as the decisive element in the determination of the length of poetic lines. No uniformity seems to obtain in Hebrew poems as to the number of unaccented syllables which intervene between each accented syllable and its successor.

M. Souvay displays excellent judgment throughout his valuable work. The book can be highly recommended to any students of Hebrew who wish to work through the question for themselves.

**The Emergency in China.** By F. L. Hawks Pott. New York: Missionary Education Movement, 1913. Pp. xii+309. 50 cents.

As China comes more fully into the great highway of the world's progress, books on the new oriental republic will be increasingly sought. This volume is one of the "Forward Mission Study Courses" issued by the Missionary Education Movement of the United States and Canada. The author is no novice, tempted into the field by the present widespread interest in Chinese affairs; he is connected with St. John's University, of Shanghai, China, and for twenty-seven years has been observing at first hand the broadening current of life in the Far East. He presents a study of his subject from all points of view—historical, economic, political, educational, and religious. The book has twenty-nine illustrations and nine appendices giving valuable data supplementary to the text. It is one which all students of the subject will appreciate. It makes a good companion piece to the recent volume, *The Changing Chinese*, by Professor Edward A. Ross.

**The New Philosophy of Henri Bergson.** By Edouard Le Roy. New York: Holt, 1913. Pp. x+235. \$1.25.

An enthusiastic and brilliant disciple of M. Bergson here gives a popular sketch of his master's philosophical position, which carries with it the imprimatur of Bergson himself in the form of quotations from a letter to the author: "Underneath and beyond the method you have caught the intention and the spirit. . . . Your study could not be more conscientious or true to the original." Such being the case, it would appear that anyone who desires a condensed exposition of this new French philosopher could hardly find a better source of information than is afforded by the present volume.

Bergson begins by putting "common-sense" knowledge and "scientific" knowledge in the same category. What science really does is to preserve the general attitude of common-sense, with its apparatus of forms and principles. Knowledge, in the usual sense of the word, whether it be empirical or scientific, is not a disinterested operation. It consists in finding out what profit we can draw from an object, how we are to conduct ourselves toward it, what label we can suitably attach to it, under what already known class it comes, etc. The forms of knowledge elaborated by common-sense were not originally intended to allow us to see reality as it is. Their task is rather to enable us to grasp the "practical" aspect of reality. These forms have existed in us as inveterate habits, soon becoming unconscious, even when we have reached the point of desiring knowledge for its own sake. In this new stage they still preserve the bias of their original utilitarian function.

An inner reform is therefore imperative today, if we are to succeed in unearthing and sifting the true content in our perception of nature. This is very different from the task of science. Philosophy, understood in this manner, demands from us an almost violent act of reform and conversion. The mind must turn round upon itself and invert the habitual direction of its thought. The work of reform therefore will consist in freeing our intelligence from its utilitarian habits, by endeavoring at the outset to become clearly conscious of them.

The treatise begins with a long and interesting chapter on the problem of methodology, and then applies Bergson's method to various items within the general field of knowledge. The author points out that while Bergson has not yet carried his philosophy up to a point where it stands face to face with the great problems of God and religion, his thought involves potentialities which may some day be developed in this direction.

**Introductio Historico-Critica in Libros Apocryphos utriusque Testamenti cum explicatione argumenti et doctrinae.** Vol. I: Introductio generalis, Sibyllae et Apocrypha Veteris Testamenti antiqua. By I. Székely. St. Louis: B. Herder, 1913. Pp. viii+512. \$3.35.

A full introduction to the apocryphal books of the Old Testament and to the Sibylline Oracles is here presented. It is written for those who read Latin, and it will thus appeal to a very limited circle. It devotes the first 120 pages to a general introduction to the subject of apocryphal writings in general. The remaining space is occupied with special introductions to the Sibylline Oracles, the Book of Enoch, Assumption of Moses, Apocalypse of Baruch, Fourth Esdras, Book of Jubilees, Letters of

Solomon, Third Esdras, Third Maccabees, Twelve Patriarchs, Psalms of Solomon, Prayer of Manasseh, Fourth Maccabees, Ascension of Isaiah, Apocalypse of Elijah, and certain fragmentary Apocrypha. The author gives copious bibliographies for each book and for the subject as a whole. He prints his own succinct statements on the various topics discussed in large type and cites the view of the chief authorities in a smaller type. The book makes no contribution to our knowledge of the Apocrypha, but it puts the known facts and the current theories in a clear and objective manner before the reader. The judgment of the author in his selection among the conflicting views is on the whole very good. His work carries the *imprimatur* and *nihil obstat* of his ecclesiastical superiors; hence none need fear to read it.

**The Promise of the Christ-Age in Recent Literature.** By William Eugene Mosher. New York: Putnam, 1912. Pp. vi+175. \$1.25.

This is an able and inspiring account of the Christward tendency as reflected in the literature of the last few years. The author gives detailed consideration of ten volumes, such as Kennedy's *Servant in the House*, Pontoppiddian's *Promised Land*, Rostand's *Samaritan Woman*, etc. He points to the significant fact that of these ten volumes foreshadowing the new Christ-age, seven appeared within the years 1905-10. For those who have not had access to the works considered, Mr. Mosher's brief and able studies will be interesting and rewarding. His book is full of suggestion for ministers who wish to interpret this recent literary tendency to their congregations.

Students of church unity will find much to interest and inspire them in *The Unification of the Churches*, by Daniel W. Fisher (Revell, 50 cents). The book seems to promise more than it performs. In the chapter entitled "Reunion and the Way to It," instead of laying down a program, as the title naturally leads us to expect, the author says that the movement for unity is confronted by limitations setting boundaries over which no passage is yet even dimly in sight. The book is really a study of the unity movement showing what has been actually done, and what may be accomplished in various directions looking toward federation.

Another addition to the "Short Course Series" is *The Seven Fold I Am*, by the Rev. Thomas Marjoribanks (Scribner, 60 cents). It provides a brief and suggestive treatment of the "I am" passages in the Gospel of John: "I am the Light of the World; I am the Door; I am the Way, the Truth, and the Life," etc. The booklet will be very helpful to pastors who wish to prepare a short course of sermons on this important and central Christian theme.

In a little book entitled *Faith and the New Testament* (T. & T. Clark, 60 cents), Rev. A. W. F. Blunt, vicar of Carrington, and formerly lecturer in Oxford University, presents a scholarly discussion of the New Testament as viewed in the perspective of modern scientific criticism. The chapters were delivered originally as lectures, and are intended for the general reader who is interested in the study of the New Testament, and who wishes, without being involved in the minutiae of scholarship, to acquaint himself with the main facts and conclusions set forth by modern New Testament research. The object of the treatise is not simply to mediate between the scientific and lay worlds, but to show the compatibility of scientific results with Christian faith.

A welcome addition to the Home University Library of Modern Knowledge is Professor George F. Moore's little volume *The Literature of the Old Testament* (Henry Holt & Co., 50 cents net). The volume is exactly what its title indicates, and represents the conclusion of one of the leading Old Testament students of the day. In it one will find the net results of a scientific but not temperamentally radical study. It is the sort of book which the general reader can understand, for it is free from anything like technical discussion.

In the "Cambridge Manuals of Science and Literature" two of the late additions are Jevon's *Comparative Religion* and John's *Ancient Babylonia* (New York: Putnam, 1913; 40 cents each). Each is a capital illustration of how to write a summary of a great subject, although the volume by Professor Jevons, in the nature of the case, is less like a list of encyclopedic notes than is that of Dr. Johns. But both are to be heartily commended as admirably fitted for the purpose for which they are intended.



# THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS. I

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By ERNEST DE WITT BURTON and FRED MERRIFIELD

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## AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

*The church at work is the church at study. Christians who give of their store of vitality and inspiration must also receive. Happy is the church to whose minister the direction of the study of his people is at least as important as his preaching ministry. The AMERICAN INSTITUTE OF SACRED LITERATURE seeks to save the energies and time of the minister in his educational work by giving him well-worked-out courses of study, sufficiently elementary for people of average intelligence; and to furnish to him also special suggestions for using these courses. With this number of the BIBLICAL WORLD, the eleventh of the outline-courses, presenting subjects of fundamental importance to Sunday-school teachers and to all Christian people young or old, is commenced. This course will be conducted for ten successive months. Reprints of each month's section will follow publication in the BIBLICAL WORLD and will be immediately available for classwork. The next and succeeding issues of the BIBLICAL WORLD will contain special suggestions for the leaders of classes. Correspondence should be addressed to the headquarters of the INSTITUTE, The University of Chicago, Chicago, Ill.*

## FOREWORD TO THE STUDENT

All literature is an expression of the life of the times in which it arises. Only as one understands its origin can he appreciate fully its power and inner significance. This is especially true of biblical literature, the noblest expression of the deepest and purest passions ever aroused in the human race. These writers, above all others, have been sensitive both to the needs of men and to the sustaining power of God. Really to understand their messages we, too, must do our utmost to feel the needs of their times, and experience God's presence with like reverence.

As in the study of science or art, so in the approach to these books, we must bring to bear all possible intelligence and keen discrimination. Even to the slovenly spirit this literature may be an inspiration. To one filled with confident preconceptions, it may yield superficial results. But Bible-study should be a serious and honest business. Happy is he who learns to discern moral principles, who catches the larger sweep of thought in the author's mind, who can respond to the warm appeal of truth with hearty sympathy and a will to live.

In approaching a given letter or gospel one should take time, first of all, to grasp in its main outlines the entire course of thought, then, section by section, to note the relation of the part to the whole, and afterward more closely to study the details.

It is frequently helpful to paraphrase the materials, thoroughly to modernize the terms, especially of the more difficult passages. It is surprising how fresh and inspiring these writings become when put into everyday language.

In each day's study go over the Scripture passage at least once before reading the "Directions for Study." Cultivate independent discernment of thought.

Ask again and again the questions: Is this an essential, or only an accidental, in religion? Is there a better way to state this truth today? Can I honestly make this a part of my religion? Am I living up to my best light? How can I make this truth live for others? No person has a right to seek larger truth unless he is, with gratitude for his opportunity, also ready to build his life upon larger lines.



## PERIODS OF EARLY CHRISTIAN HISTORY

## FROM THE POINT OF VIEW OF LITERATURE

It is important in taking up the study of the books of the New Testament to remember that these books were not an isolated phenomenon, springing out of the ground, or let down from heaven. On the one hand they were the literary product of the new religious movement, as the church was its organized social product; Christian life was first, the church second, the books of the New Testament third. On the other hand, they were an integral part, but only a part of the literature of the period, being simply those Christian books of the first age of the church which the church of the second century selected from a larger number as those which expressed most purely the accepted faith of the church. Other books were written simultaneously and others were written afterward, all to meet the varying needs of the Christian community. From the point of view of literature, the first three centuries of Christian history may be divided into periods as follows:

I. *The Pre-literary Period*—

The period of exclusively oral teaching. No Christian literature produced that has been preserved. The Jewish sacred books were the Bible of Jesus and his followers. 25-50 A.D.

II. *The Beginning of Christian Literature*—

In letter-form; chiefly the letters of Paul, written to meet existing necessities, with no thought of their constituting literature. 50-65 A.D.

III. *The Period of Gospel Writing*—

The first conscious attempts to produce Christian literature. Letters continue to be written; apocalypses appear from time to time. To this period belong all of our four Gospels, as well as their sources, and various other Gospels that have not been preserved, or at least only in part. Here also belong the apostolic fathers: Clement of Rome, Barnabas, Ignatius, and Polycarp; probably also the Teaching of the Twelve. 65-125 A.D.

IV. *The Period of the Greek Apologists, and of the Rise of Gnostic Literature*—

Among apologists, we reckon Aristides, Quadratus, Justin Martyr, Tatian and Melito of Sardis. Among the gnostic writers of the period are Basilides, Valentinus, Heracleon, and Ptolemaeus. Other authors of the period are Papias, Hermas, and Marcion. 125-180 A.D.

V. *The Period of the Old Catholic Church*—

Christianity is now distinctly conscious of itself as an established religion with a recognized body of sacred literature, alongside of the Old Testament, which is also held sacred.

The literature of the period is anti-heretical and expository. The great writers are Irenaeus, Clement of Alexandria, Tertullian, Cyprian, Hippolytus, and Origen (born about 185), and late in the period, Eusebius. 180-325 A.D.

THE BOOKS OF THE NEW TESTAMENT ARRANGED IN  
CLASSES AND BY DECADES

In studying the books of the New Testament from the point of view of their origin and original purpose, it is desirable to take them up in the order in which they were written, rather than in that in which they happen to stand in the New Testament. But it is also desirable to group them according to their authorship, so that books by the same author, or having common sources, may be considered together. The following table combines both these points of view as far as practicable. The Letters of Paul stand in the first column, the first three Gospels (which though not by the same author use to considerable extent the same sources) and the Book of Acts (by the same author as the Gospel) in the second column, the writings ascribed to John in the fourth column, and in the third column, the remaining books, by various authors. Horizontally the page is divided into spaces representing decades, and the various books are placed in squares indicating approximately the period in which each was written.

You will see some things at a glance. For example, nearly all, if not all, the letters of Paul were written before any of the other books of the New Testament. The Fourth Gospel and all the other books attributed to John were written thirty years after Paul had ceased writing, even if, as is perhaps the case, the Gospel and Epistles should be set down a decade earlier than they are. Some things, however, the chart cannot represent accurately. For example, out of the letters to Timothy and Titus probably only certain passages were written as early as they are set down, and the dates of the letters in the third column are all quite uncertain except Hebrews, and even this is not quite sure. But the chart as a whole will nevertheless show almost at a glance the general facts; and will indicate why we shall begin our study of the New Testament books with the Letters of Paul and among them with the Letters to the Thessalonians.



THE NEW TESTAMENT BOOKS ARRANGED IN CLASSES

A.D.	PAULINE EPISTLES	SYNOPTIC GOSPELS AND ACTS	GENERAL EPISTLES	JOHANNINE LITERATURE
50	1 Thessalonians 2 Thessalonians Galatians 1 Corinthians 2 Corinthians Romans			
60	Philippians Philemon Colossians Ephesians 1 Timothy Titus 2 Timothy	Mark	1 Peter	
70				
80		Matthew	Hebrews	
		Luke Acts	James	
90				
100				Revelation
110			Jude 2 Peter	1 John 2 John 3 John Fourth Gospel

## STUDY I

## CHAPTER I

## PAUL BEFORE HIS CONVERSION

*First day.*—§ 1. *His childhood:* Acts 22:3, 27, 28; 23:6, 16; Phil. 3:5. In order that we may gain a clear conception of the circumstances under which the first New Testament books arose, it is necessary to trace briefly the history of Paul,<sup>2</sup> our earliest writer, from his boyhood days to the period of his mature manhood. The materials for this sketch, all too few and scattered, will be found in Paul's letters and the Book of Acts.

Study carefully the passages suggested in § 1; locate Paul's birthplace upon the map. How would his life be influenced in those early days by the presence of father, mother, and sister in the home; by the stern religious spirit of his parents; by his non-Jewish neighbors; by the proud consciousness of his Roman citizenship?

*Second day.*—§ 2. *His education:* Acts 18:3; 22:3; 26:4, 5; Gal. 1:14. How large a place would religion occupy in Paul's thoughts; the awful sense of God; the observance of festivals and fasts; attendance upon services of worship; his father's, and perhaps his synagogue-teacher's, explanations of the divine words in the sacred rolls? Did he have a boy's longing to be a rich tent-maker, or possibly a great rabbi some day; a strong sense of duty; a determination to gain salvation through noble living; a deep love of Jewish traditions?

*Third day.*—§ 3. *His career as a Pharisee and a persecutor:* Gal. 1:13; Phil. 3:5, 6; I Tim. 1:13; Acts 7:58—8:3; 22:4, 5, 20; 26:5, 9—11; I Cor. 15:9. Think as you read with what a shock Stephen's words about the Law and the reputed teaching of Jesus would fall upon the ears of the young student, Saul, now well along in his theological course under the great Gamaliel of Jerusalem and a zealous devotee of the law! Analyze clearly his motives as he undertakes to root out this dreadful heresy. How far did his zeal carry him; and did his conscience rebuke him or approve his course? Put yourself in Paul's place.

## CHAPTER II

## PAUL'S CONVERSION AND EARLY CHRISTIAN LIFE

*Fourth day.*—§ 4. *His conversion:* Gal. 1:15—17; 2:19; I Cor. 9:1; 15:8; II Cor. 4:6; Phil. 3:7—11; Acts 9:1—19a; 22:5—16; 26:12—18. Read all the passages in the order given and account, step by step if you can, for the tremendous change which came over Paul at this juncture. Note especially what Paul says

<sup>2</sup> Saul was his more common Hebrew name; Paul, his Roman name, used altogether in later life.



in his letters about it. Picture the contradictory feelings which swept his soul for days and days, both before and after the crisis. Look back, with Paul, from this point over all his years of strenuous religious experience—at Tarsus, at Jerusalem, and now at Damascus. Do you wonder that he was deeply perplexed?

*Fifth day.*—§ 5. *In Damascus and Arabia:* Gal. 1:17b, 18a; II Cor. 11:32, 33; Acts 9:19b-25; 26:19, 20. What new convictions now become the burden of all Paul's thought and preaching? Consider the nature of his occupations and experiences in this first period of three years.

§ 6. *In Jerusalem, Syria, and Cilicia:* Gal. 1:18-24; Acts 9:26-31; 22:17-21. Read the various accounts of the visit to Jerusalem carefully, beginning with Gal. 1:18-24, noting (a) time, (b) motive, (c) persons met, apostles and others, their attitude toward him, (d) length of stay, (e) reasons for leaving. What events follow according to each account? Use the map continually.

### CHAPTER III

#### BEGINNINGS OF HIS BROADER CAREER

*Sixth day.*—§ 7. *Early ministry in Antioch:* Acts 11:19-26. Eleven "silent" years follow. Can we know, almost to a certainty, what Paul must have been doing? Why, indeed, should Paul be sought out for such a work as that in Antioch? Does he seem ready for the task? Has he matured somewhat during this past decade? Do Paul's energy and faith in Jesus as the Christ help to bring down the derisive name "Christians" upon the Antioch disciples of Jesus?

*Seventh day.*—§ 8. *Evangelistic work in Cyprus and Galatia:* Acts 13:1-52; 14:1-28. Consider the significance of this first long evangelistic tour of Paul and Barnabas. Why do they undertake it? Trace their movements carefully on the map. How do they decide as to the places in which they shall work? Do they labor primarily with Jews, or with Gentiles? Note the arguments with which they try to win converts. Why do they encounter such determined opposition? What people welcome their message? It is important to study Paul's simple plan of organizing believers into churches.

*Eighth day.*—§ 9. *Relations with the Jerusalem church leaders:* Gal. 2:1-10; Acts 15:1-29; Acts 15:30-35; Gal. 2:11-21. Read carefully Paul's statement of these events at Jerusalem in Gal. 2:1-10. What was the question at issue? Did Paul and the "Pillar Apostles" (as the apostles who had remained in Jerusalem were called) at first agree? Did they *come* to an agreement? What was it? Read Acts 15:1-35. Does this seem to refer to the same question as Gal. 2:1-10? Does the statement of the decision seem to agree with Paul's? (Some have thought that the Acts account must refer to a different event, but it is more likely that the differences in the accounts are due to the interval between the two writ-

ings.) Read Gal. 2:11-21. For what principle is Paul fighting on both these occasions, and why is he so strenuous about the matter? Does he ever recede from his position? Does he win or lose his point? Does he seem to be "speaking the truth in love"?

## CHAPTER IV

### THE GOSPEL IN EUROPE: THE BEGINNINGS OF CHRISTIAN LITERATURE

*Ninth day.*—§ 10. *In Galatia again; and first work in Europe:* Acts 15:36-41; chaps. 16, 17; I Thess. 1:2-2:14; 3:1, 2; Phil. 4:15, 16.

What light does Paul's separation from Barnabas and Mark throw on his character? Why does he visit these Galatian disciple-groups again and again? Is this part of his established policy? Tell, in your own words, just why at this time, Paul decided to leave the important centers of Asia Minor for work in the unknown West? Again, for this second long journey, note every center of work, the obstacles met, the nature of the work attempted, and the success or failure resulting. Does Paul's message change with time and experience? Can Paul be classed as a real statesman-evangelist?

*Tenth day.*—§ 11. *Eighteen months in Corinth:* Acts 18:1-11; I Cor. 1:14-16; 2:1-5; 3:1, 2; 9:1, 2; II Cor. 11:7-9. From these passages construct as full a narrative as possible of Paul's first sojourn in Corinth. Note also that this brings us to the first of Paul's extant letters, I Thessalonians (cf. Acts 18:5; I Thess. 3:6).

*Eleventh day.*—§ 12. *The first letter to the Thessalonians.* We are now at the beginning of Christian literature. Was the apostle consciously beginning to create a literature to supplant or supplement the Old Testament? Are these letters formal documents, or passionate outpourings of a great soul strong in its determination to save these European brothers for Christ? In reading any letter it is desirable to have in mind the relation between the writer and his readers, and the circumstances that gave rise to the letter. Recalling, therefore, the founding of the church at Thessalonica, and the length of Paul's absence from them (2:17), notice that the letter was written from Corinth (cf. Acts 18:5 and I Thess. 3:6) and the circumstances immediately preceding the writing of the letter (2:17-3:6). For today read chaps. 1 and 2:1-16 (see the analysis below). Study Paul's gentle, tactful method of approach.

### ANALYSIS OF THE FIRST LETTER TO THE THESSALONIANS

- I. Salutation (1:1).
- II. Reminiscence and Narrative; the apostle recounts his relations to the church of the Thessalonians up to the time of writing (1:2-3:13).



1. Reminiscences of his first preaching to the Thessalonians (1:2-10).
2. Review of his unselfish and sincere labor among them (2:1-12).
3. Thanksgiving to God for their acceptance of his message (2:13-16).
4. His desire to visit them (2:17-20).
5. Timothy's visit and Paul's joy at the news he brought (3:1-10).
6. Benediction (3:11-13).

### III. Instructions and Exhortations (4:1-5:24).

1. Exhortation to pure and upright Christian living (4:1-12).
2. Comfort and exhortation concerning Christ's coming again (4:13-5:11).
  - a) Comfort concerning them that fall asleep (4:13-18).
  - b) Exhortation to watchfulness and sobriety (5:1-11).
3. Sundry brief exhortations (5:12-22).
4. Benediction (5:23,24).

### IV. Conclusion (5:25-28).

*Twelfth day.*—Read in a similar way I Thess. 2:17-3:13, noticing also what facts respecting the movements of Paul and his companions are incidentally stated.

*Thirteenth day.*—Read I Thess. 4:1-12, observing what it shows as to the previous teaching of the apostle, the temptations and dangers of the gentile Christians, and the kind of morality taught by the apostle to the Gentiles.

*Fourteenth day.*—Read I Thess. 4:13-18, and noticing that the grief of the Thessalonians was caused by the thought that their friends who died would lose their part in the coming of the Lord, observe precisely what comfort the apostle gives them. Read 5:1-11, and notice carefully what Paul teaches as to the time of the Lord's coming, and the practical instruction which he bases on this.

*Fifteenth day.*—Read I Thess. 5:12-24 attentively. On vs. 23, recall the previous passages in the letter which mention the "day of the Lord." Read the apostle's closing words, vs. 25-28. Note especially the indication of the use which he intended should be made of the letter.

*Sixteenth day.*—§ 13. *The second letter to the Thessalonians.* II Thess. was probably written not long after I Thess. (cf. the opening salutation of each) possibly for a different group of the Christians in Thessalonica. Note the analysis below. Read chap. 1, considering what it shows as to the experiences through which the Thessalonians were passing, and the apostle's way of dealing with them.

#### ANALYSIS OF THE SECOND LETTER TO THE THESSALONIANS

- I. Salutation (1:1, 2).
- II. Thanksgiving for the progress of the church and comfort to them in their persecutions (1:3-12).
- III. Errors concerning the Day of the Lord corrected (chap. 2).
- IV. Conclusion (chap. 3).

*Seventeenth day.*—Read II Thess. chap. 2. Much of this chapter is now very obscure, but notice its clear teaching concerning the effect which an expectation of the coming of the Lord ought to have.

*Eighteenth day.*—Read II Thess. chap. 3. See suggestions for thirteenth day. What sympathy and earnestness!

*Nineteenth day.*—Read again the passages cited under § 11, and write an account of Paul's work in Corinth, including the evidence from the letters to Thessalonica as well as from the account in Acts and the letters to Corinth.

*Twentieth day.*—Make a list of the cities visited by Paul in this first tour through Macedonia and Achaia, with a brief statement of the work done in each place (Acts 16, 17, 18:1-17).

*Twenty-first day.*—§ 14. *Return to Syria and stay at Antioch:* Acts 18:18-23a. Just why, and with what mingled emotions, does Paul hasten to visit "the church" at Jerusalem? Is his good news as heartily welcomed by the great leaders at the Jewish capital? Can you imagine Paul taking much of a vacation upon his return to headquarters at Antioch? Why does he seem to hurry to set out on a third long tour of his churches? Probably here at Antioch, Paul wrote his fighting epistle to the Galatian Christians. Let us see what stirred him so deeply and laid bare his great righteous soul to all generations.

*Twenty-second day.*—§ 15. *The letter to the Galatians.* It is always a matter of interest in studying a letter to know as much as possible about the writer and the persons addressed, especially in their relation to one another. Much of this information can be gained from the letter itself. Read Gal. 4:12-17, noticing (a) who first preached the gospel to the Galatians; (b) how they received the preacher and his message. Read Gal. 3:1-5, noticing (a) how Christ was first presented to the Galatians; (b) whether they began the Christian life by subjecting themselves to the law, or by simple faith in Christ, and dependence on the Spirit.

*Twenty-third day.*—Read Gal. 1:6-9, noticing the evidence that since the first reception of the gospel by the Galatians there had come among them men preaching a different type of Christianity. Note also how Paul regarded this other type of Christianity. Read Gal. 6:12, 13; 4:9, 10, and observe what were some of the characteristics of this "other gospel." From these characteristics, what would you infer as to the nationality of the preachers; were they Jews or Gentiles? Recall from the previous reading (a) who first preached the gospel to the Galatians; (b) the emphatic things in his preaching of the gospel; (c) who had since preached a different gospel; (d) wherein these later preachers differed from the apostle. Then read Gal. 1:6; 4:11, 19, 20; 5:10, and judge what degree of success these later preachers had had.



## ANALYSIS OF THE LETTER TO THE GALATIANS

## I. Introduction (1:1-10).

1. Salutation, including assertion of apostolic authority (1:1-5).
2. Indignant rebuke of the Galatian apostasy, virtually including the theme of the epistle: The gospel which Paul preached the true and only gospel (1:6-10).

## II. Apologetic (personal) Portion of the Epistle.

The general theme established by proving Paul's independence of all human authority and direct relation to Christ (1:11-2:21).

1. Proposition: Paul received his gospel not from men, but immediately from Christ (1:11, 12).
2. Proof: drawn from various periods of his life; including also in the latter part an exposition of his gospel (1:13-2:21).
  - a) From his life before his conversion (1:13, 14).
  - b) From his conduct just after his conversion (1:15-17).
  - c) From his first visit to Jerusalem (1:18-24).
  - d) From his conduct on a subsequent visit to Jerusalem (2:1-10).
  - e) From his conduct in resisting Peter at Antioch (2:11-14).
  - f) Continuation of his address at Antioch so stated as to be for the Galatians also an exposition of the gospel which Paul preached (2:15-21).

## III. Doctrinal Portion of the Epistle.

The doctrine of justification by faith (the distinctive doctrine of Paul's gospel as against his legalistic opponents) defended on its own merits, chiefly by showing that the "heirs of Abraham" are such by faith in Christ, not by works of law (chaps. 3, 4).

1. Appeal to the early Christian experience of the Galatians (3:1-5).
2. Argument from the fact of Abraham's justification by faith (3:6-9).
3. Argument from the curse which the law pronounces (3:10-14).
4. Argument from the chronological order of promise and law (3:15-22).
5. The temporary and inferior nature of the condition under the law (3:23-4:11).
6. Fervent exhortation, appealing to the former affection of the Galatians for Paul (4:12-20).
7. Allegorical argument from the two branches of the family of Abraham (4:21-31).

## IV. Hortatory Portion of the Epistle (5:1-6:10).

1. Exhortations directly connected with the doctrine of the epistle (chap. 5).
  - a) To stand fast in their freedom in Christ (5:1-12).
  - b) Not to convert liberty into license (5:13-26).
2. More general exhortations (6:1-10).

## V. Conclusion (6:11-18).

1. Final warning against the judaizers (6:11-16).
2. Appeal enforced by his own sufferings (6:17).
3. Benediction (6:18).

*Twenty-fourth day.*—The analysis of the letter given above should be constantly referred to in connection with the daily readings suggested below. Read Gal. 1:1-10, and notice (a) what Paul claims concerning his authority as an apostle; (b) concerning his gospel.

*Twenty-fifth day.*—Read Gal. 1:11, 12, and note what Paul says here concerning his gospel. Read Gal. 1:13-24 with the aid of the analysis. Notice that the facts here stated show how little connection Paul had with other Christians, either before or after his conversion. Consider how this tends to show that he could not have learned his gospel from men.

*Twenty-sixth day.*—Read Gal. 2:1-10, and present the scene clearly to your mind; then read 2:11-21; notice how, in both of these instances of difference of opinion between Paul and the Jerusalem apostles, his view finally prevailed, and observe the bearing of this upon his claim made in Gal. 1:11, 12.

*Twenty-seventh day.*—Bearing in mind that the false teachers had evidently tried to persuade the Galatians to receive circumcision, by urging that only thus could they become sons of Abraham and so heirs of the Scripture (Old Testament) promises of salvation, read Gal., chaps. 3 and 4, with the aid of the analysis; notice especially what Paul maintains, (a) as to how men become sons of Abraham, and (b) as to the permanence of the principle of faith given to Abraham, and (c) the superiority of the new era of faith brought in by Christ.

*Twenty-eighth day.*—Read Gal. 5:1-12, noticing what Paul maintains as to what it would mean for a gentile Christian who had already accepted Christianity by faith, to adopt circumcision. Read vss. 13-25, and note very carefully how Paul guards his readers against the thought that to be free from law is to be at liberty to follow fleshly impulses, and what he teaches to be the right way of living a Christian life (see especially vss. 16, 18, 25).

*Twenty-ninth day.*—Read Gal., chap. 6, with the aid of the analysis. What further aids to right living does Paul suggest?

*Thirtieth day.*—Review the letter as a whole, noting the frankness and familiarity with which this tireless worker writes. Can he be accused of being unduly egotistical? Does he succeed in his defense and contention? Note, above all, the varying passions which crowd upon one another in this brief letter. May we learn from this intensity and burning earnestness the great secret of Paul's success in winning many strong souls to the acceptance of his message?



# THE BIBLICAL WORLD

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## THE JOYS OF BEGINNING OVER AGAIN

Take no anxious thought about yesterday. That is the corollary of not taking anxious thought about tomorrow. What is done is done.



But what of habit? Is not a man what he is becoming? What if a deed were done badly? Does it not hold in mortmain the deeds of today and tomorrow?

A man will answer such questions according to his religious trust. If he is a materialist, no matter how he may deck out his materialism in pretty words, he will see only in the past the germs of the future. He will bow before the mechanism of life and see in his daily actions only the predetermined results of his and society's activities.

And to a very considerable extent he will be right. There is a spiritual Mendelism which all sensible persons must recognize. Our thoughts and deeds are both parents and children. We cannot defy and we must obey the laws of spiritual eugenics.

But a thoroughgoing believer in the religion of Jesus the Savior is not shut down to any such iron law. To live is more than being alive. To him men are persons not cogs in a world-machine. Each day brings to him adventures in forgetting the things that are behind and pressing forward to the things that are before. And therein he finds a joy any Christian can have—a joy born of no flaccid optimism, but of trust in the crucified and risen Son of God.

For we make our new beginning not by exploiting the past, but by drawing on the great reserve of new life which awaits us in the infinite God whose regenerating, revitalizing Spirit we appropriate as we believe that He is in Jesus reconciling us to Himself.

A theology that does not give us the courage to begin over again is a distressingly poor theology however logical its formulas.



Irretrievable sins and blunders there are in altogether too great numbers; sins and blunders we can never undo; disloyalties whose blackness we must confess without extenuation.

But Christian faith refuses to be fettered by remorse or despair. It believes in the forgiveness of sins. It dares repent.



To repent is to begin over again in devotion to the better thing we should have done. That is the very alpha of the gospel.

And we begin over again not with tears but with joy. The very sins and blunders of the past may be caught up into some divine atonement that may make grace and joy to abound. That is the omega of our gospel. When sin abounded grace did much more abound.



Autumn in the natural world is the symbol of the end of an epoch; but in the world of men it is the hour of new beginnings in counting-house, school, and church. Vacations are over, harvests are gathered, plans for another year are being laid.

Let Autumn be a challenge to those of us who have grown weary in the struggle with the evil of the world. As we take up our tasks anew let us dare to rejoice in new opportunities and the renewed challenge of tasks we must face again. For none of us needs labor alone. The Father who has so wonderfully blended new beginnings with the continuity of His work, calls us to no heroism of a forlorn hope but to the joy of renewed service.

"Begin over again! The Kingdom of God is close to you! Believe the good news."

These are the words with which Jesus himself took up again a work in Galilee he had once before begun in Judea.



# SOME MORAL ASPECTS OF THE "WOMAN MOVEMENT"

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*If ever sanity is needed it is in the discussion of "feminism." Civilization faces no more serious issue than the new status of women. From the economic, domestic, and political points of view, the social readjustment that must result from the long delayed equality of the sexes attracts attention and arouses speculation. The BIBLICAL WORLD is, however, concerned with that profound aspect of life which is involved in every social change. And it is this we have asked Professor Rauschenbusch to discuss.*

I was walking through a factory district when the whistle blew in the evening. In a moment the sidewalk was flooded with a tide of human beings, wave on wave, and they were nearly all girls.

I passed along the corridors of a great university when the bell rang. The students were hurrying through the hall and filling the lecture rooms. Their ranks were alive with the bright colors of women's dress, the saucy flash of hats and ribbons, the loose tendrils of hair, the passing glances and smiles of sex challenge.

I sat in the convention of a great political party. There were women all around me and women on the platform; not ladies who had come to see their men-folks perform, but women who were there to do the performing, earnest, watchful, ready to assert themselves and to fight for a cause on the same level as men.

Women have arrived—in industry, in education, in politics. They pervade all domains of life, not passively as adjuncts, but with a sense of equal rights and a feeling of new-found destiny.

This is a tremendous fact. In our age of social transformations what other social process is of equal import? It would be a great thing if we could abolish child-labor. It would be an immense achievement if all public utilities could be brought under public ownership. But what is that compared with a forward movement in which half of the entire nation is surging up out of the semi-seclusion of the past, out of a world with a fair but narrow horizon, out of self-imposed limitations of purpose, and marching out into a future which none knows or understands? This thing through which we are passing is a social revolution.

If this social change stopped after readjusting the equilibrium of the sexes, it would constitute an epoch in the history of humanity. Every little brother and sister playing together; every man and maiden mating; every father and mother governing a household in common; every man and woman meeting in society would henceforth act differently on account of this great change. But this change is only the beginning of more

changes. The emancipation of half the race must release a vast reservoir of stored energy. What will it do and not do?

They are realizing these unknown potencies concretely in Illinois just now. What changes will votes for women make in the political alignment of the state? Who will get hurt? How will the game of politics have to be played from now on? What new tremolo stops will have to be pulled on the organ of political eloquence to get those votes? Who knows?

This political adjustment is sudden and conscious. But similar adjustments of even greater importance have long ago begun to take place quietly and for the most part unconsciously.

For instance, it would be hard to formulate the influence of the feminine invasion on the methods, the spirit, and the subject-matter of higher education. But every professor who has had to pass from the old to the new must have felt that the presence of women affected him. Some liked it; some did not. A public speaker would be strangely unresponsive to the electric currents of humanity if he talked in precisely the same strain and temper to an audience composed of men only and to another in which women predominate. But in most educational audiences women do predominate.

The ascendancy of woman has long begun its work in religion. In our American Protestant churches women, who have been mute and passive in the church for ages, have found a voice and have freely uttered their religious ideas and sentiments, molding the vital and working religion of the country. They

have accented morality according to their ethical tastes and interests. The anti-saloon movement is one of the results; there are others. What changes in our theology have been due to the transition of women from a passive to an active participation in church life? Anyone who would answer that question adequately would make a real contribution to church history. Women have not occupied our pulpits, but the men in the pulpits were conscious of talking to women who would speak their mind and who did their own thinking. The profoundest changes in theology come by silences. Things are left unsaid because they sound awkward or arouse contradiction; after a while these things have quietly dropped out of the religious consciousness of an entire generation.

We are far too deeply immersed in these currents of change to see clearly whither they will carry us. God knows. Plainly women are here as our equals in religion, in the intellectual life, in industry, and in the life of our commonwealths. When a thing is both right and inevitable we might as well accept it and go ahead.

The results will not be all to the good. No great historic movement worked out 99.6 per cent pure—not even Christianity. The rise of woman will cut some knots and tie others. But no admixture of evil must make us waver in the faith that it is right to do right, and that a larger freedom will in the end work out the larger good.

Only let us be prepared for the concomitant evils and call them by their name when they come. A rising social class always feels that its cause is wholly good and noble, and only its wisest



leaders foresee the possible evils wrapped up in its triumph. When the business class was unhorsing the feudal nobility, it was aglow with moral enthusiasm for the beauty of freedom of trade and the right of private initiative. Yet that same class has now run us into the slough of capitalism in which all civilization is floundering. The industrial working class, which is now trying to unhorse the business class, is confident that the rise of labor means the ascendancy of pure social justice. I have had socialists tell me there can be no more graft after the instruments of production have become the property of the workers. In the same way the woman's movement thrills with splendid self-confidence and optimism.

That self-confidence is the necessary fighting temper of an onward movement, but half-truths and illusions are always dangerous. One often feels as if the old attitude of the sexes was merely being reversed. The time was when men felt that woman was the weaker vessel, inferior in intellect, *semper mutabile*, a perpetual snare to the higher nature of the male. Now the judgment has swung around; many men feel that women are morally better than men. Perhaps it is right that men should instinctively feel so. But it is a different matter when women think so too. They are not better. They are only good in different ways than men. They have just as much sin and nonsense in them as men. They are the same raw human nature, and in some directions they have had less hammering and molding than men. We shall know that women collectively have arrived at their spiritual maturity when they have

just as much instinctive and outspoken reverence for the moral qualities of men as all decent men now have for the moral qualities of women.

Most men could mention off-hand some of the sins to which men are especially prone. How many of us can mention off-hand the corresponding sins of women? Are there none, or have we done no thinking about them? Women are pointing out the evils into which masculine mismanagement has brought our social life. It is highly desirable that they should point them out. More precision to their forefinger and more scope for their voice! But are there no corresponding evils into which the predominant influence of women has already brought us? Have they done well with the power they now have?

There is one great line of employment in which women have always been both the employers and the employees—domestic service. But this relation is notoriously one of the most unsettled and unsatisfactory of all social relations, more feudal and less democratized than any other. In all other employments the worker hunts his job; domestic service is so unattractive that the worker sits in an office and allows herself to be hunted. We must allow for the fact that the relation is more intimate and psychologically complicated than most other working relations, but is the undeveloped morality of women not a factor in the psychological difficulties?

All fighting movements are prone to resort to violence. Force always seems a short cut to the end desired. But the short cut usually turns out to be the longest way around. We can measure the sobriety and sustained moral power

of a movement partly by its self-restraint and its refusal to seize the hiltless dagger of force. All the world knows how one wing of the suffrage movement has succumbed to the temptation. Yet the resort to physical force was the last thing we should have expected of a woman's movement. Women rarely commit brutal murders; they prefer poison or get their men to use the violence. Of course the militants in England are only a small minority. For all other women the moral test was in the speed with which they would see the danger to their movement and react against the militants.

The evolution of religion for centuries has been toward the religious freedom of the individual and toward the exercise of scientific scrutiny in matters of fact and doctrine. Any religion that does not train men in the use of freedom, and in wise use of doubt, is either a hold-over from the past or a relapse to the past. Now, there are two forms of religion which have sprung up among us since the advent of the feminine movement, Christian Science and Theosophy. Women have been the predominant and creative spiritual factors in both. But both rest to a singular degree on authority and both make very heavy demands on the capacity of believing without scrutiny. Christian Science is a "religion of authority" even more than Roman Catholicism. It does not even permit its authorized exponents to preach their own sermons on its doctrines. Is there any connection between these characteristics of these two religions and their feminine habitus?

Women handle more money and handle it more freely than formerly.

Many have wealth of their own. Housewives manage the home finances more autonomously than formerly. Women do the bulk of retail buying for consumption and thereby give the decisive direction to the economic organization of society. Is it accidental, then, that simultaneously with the advent of woman there has been, through all social strata, an increase in the opulence of living, in the expensiveness of dress and furniture, in the adornments of the table, and in the lavishness of entertainment? These are the things which women control. Of course there are other important factors involved, but it seems as if the increasing financial power of women had promptly registered itself in these ways, and chiefly in everything which sets off the personality of women. What enormous amounts of time, and labor, and money are spent in accentuating the charms of women, young and old, with a framework of clinging stuffs, of jewels, of elaborate hair, of furniture, of lights, of houses. Imagine all the women on the avenue on one sidewalk and all the men on the other. On which side would civilization, and on which side would barbarism be, so far as dress is concerned? Men may be more open to the lusts of the flesh, but perhaps women make up for it by the lust of the eye and the pride of life. Throughout history the women of the upper classes have dropped into a parasitic and idle life faster than their men. "Society," so called, is the product of women as much as politics has been the product of men; for its evils they are largely responsible.

The standards of modesty have declined since women have moved out into



freedom. Older women agree that girls talk less modestly, dress less modestly, and act less modestly than formerly. It is not simply an increase in sincerity and freedom of self-expression. It is a loss of control. Family authority, religion, and the customs of their sex used to hold wayward impulses in restraint. These restraints imposed from without have weakened, and many have no self-restraint to offset the loss. So they follow desire, "go the limit," lean over the barriers that are still left, and prod temptation to come and tempt them. The dress of many women has become a scandal. Instead of draping and veiling what is suggestive of sex, they accentuate it. If men did the same it would be disgusting. I have found repeatedly in large meetings of men that there is a suppressed sense of resentment and shame for the dress of women. We have come to a serious pass when men are more modest in their feeling than women. These fashions have now run for several years, but what adequate expression of condemnation has come from the intelligent and organized womanhood of the country?

Even the dullest of minds must realize that the facts disclosed by the recent vice reports are ominous. The class of prostitutes is not a thing apart. These women are part of the whole body of womanhood. Some girls are betrayed and decoyed, and pass suddenly from decency to vice, but the great majority graduate into it slowly. First they cut across the boundary occasionally, then often, and finally they make a business

of it. If such large numbers are going over, a slow landslide of morality must be going on. Here the fashions in dress, the spread of smoking and drinking among society women, the forwardness of half-grown girls, the conscious exposure at summer resorts, and the success of sex novels have symptomatic value. Something new seems to be going on around us, and it is closely connected with the emancipation of women. They are earning their own living, going and coming and keeping their own hours like men, and apparently they are gravitating toward similar sexual standards.

I believe in the woman's movement and have always supported it. I trust in its ultimate workings. My point is that all who wish it well must be prepared for the inevitable concomitant evils in it and resist them. In her old relations of wifehood and motherhood woman has all the inherited instincts and traditions of centuries to make her wise. In the new relations into which she is now entering, hers is the younger sex. The feminine virtues in the past were not all due to superior personal character, but largely to the inhibitions imposed by the social institution of the home and the clear standards of conduct prescribed in a comparatively stationary social life. The movement into freedom means a severe test of women, singly and collectively, a test like that which comes to us all at adolescence—a wider field of action, increased liberty, larger duties, untried paths, unknown passions and temptations.

# SOCIAL SIGNIFICANCE OF CHRISTIANITY IN MODERN ASIA. II

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A concrete illustration of the approach of the representatives of Christianity to the social problems of Asia has recently come from Peking, where there is a group of young missionaries, graduates of American colleges, who have had some training in social science, and have not only poetic vision but also notions of method.<sup>1</sup>

First of all they have worked out a scheme of observation and record of facts and conditions in the city. Their schedules will be improved by experiments, criticism, and discussion; but they are already effective and will disclose the essential factors of their problem. In an outline of a social study program two lines of inquiry are proposed: subjects of social study and a basis of approach.

The subjects of social study are classified under the general headings: dependents, defectives, delinquents, industrial, educational, recreational, health, standards of living of various classes, social legislation, survey of city. The special topics under "dependents" are: children, aged poor, beggars, poor families, unemployed, and destitute individuals. Under "defectives" come the sick, the handicapped, the mentally unsound.

The sub-groups of the other classes are indicated. Opposite each group is the set of agencies created to relieve the distress of the unfortunate: public and private agencies non-institutional, institutions, needs unmet by existing agencies, education tending to normality.

Under the title "delinquents" it is proposed to study the law and customs relating to arrest and trial, jail conditions, bail, penalties, probation, and parole.

Taking up the operations in industry, the observers are directed to become acquainted with the old forms of industry in the household, the new methods of manufacturing by machinery, special trades, native and foreign management, the various forms and causes of unemployment, domestic service, child-labor, and women workers. They are also to inquire about the direction of workers, tea-houses, restaurants, crafts, street vendors, hours of labor, periods of rest and apprenticeship.

One important topic is education: the conditions in public and private schools of all grades, from kindergarten to university; requirements for admission and graduation, curriculum, method of instruction, location and equipment

<sup>1</sup> "Peking Studies in Social Service," *An Outline of a Social Study Programme*, by Fanny S. Wicks, M.A.; *Methods of Social Work*, and *How to Study the Jinrickshaw Coolie*, by J. S. Burgess, M.A.



of buildings, vacations, and statistics of teaching force and students.

The rubric "recreational" calls for observations of school play space and time, house and street space, parks and playgrounds for children and youth, and their supervision and management. The amusements of adults are also to be studied in parks, tea houses, wine shops, gaming-rooms, theaters, moving-picture shows, opium dens, and disorderly houses.

Public-health matters require the collection of facts about the sanitary conditions of streets and sewers, disposal of garbage, statistics of mortality of infants, children, and adults, medical care, native and foreign. Here it is also proposed to secure the facts in regard to health laws and their enforcement, registration of births and deaths, the functions of the board of public works, water and food supply, the state of knowledge in regard to personal and public hygiene, superstitions connected with health and disease.

The "standards of living of various classes" is a category which includes facts about housing, food, dress, health, recreation, education, marriage, and money, as viewed by the members of society in the several strata.

"Social legislation" is yet in its infancy, but there are already a few rudimentary laws intended to affect conduct in relation to work and rest, recreation, health, and education; and any attempt to improve legislation must begin with a mastery of such laws as already exist and the means of enforcing them. A general survey of the great city will gather up and record the location of homes, shops, schools, forces

promoting social welfare, forces detrimental, and distribution of social classes.

In several cities of China the missionaries and other European residents have been deeply touched by the physical and moral misery of the "rickshaw coolies." One of the most painful spectacles to a foreigner is the ravenous crowd of runners who assail him at the door of his hotel and almost fight with each other for a chance to pull him incredible distances for a small piece of money. In Shanghai, and other places, public meetings have been called to consider these poor creatures and what can be done for them; but no agreement can yet be reached, for the economic conditions are very complex and obscure. The Peking Y.M.C.A. has worked out a schedule for its "Social Service Club" which will serve as a fine-tooth comb to bring out the essential facts as to environment, economic condition, health, recreation and morals, education, religion. The members of the club discover these facts by conversation with the coolies, by observation on the street, by visits to the tea-houses and other resorts of the men, by inquiry of employers, police, hospitals, and elsewhere. The investigators are advised to write down carefully all facts and impressions, with date and place.

The third schedule is entitled "Methods of Social Work." Naturally and properly, stress is laid on education of the public, since the welfare of a community is promoted only by "concerted volition" guided by common knowledge and beliefs. The Social Service Club proposes to use all the modern devices for arresting and holding attention: addresses, stereopticon

and moving pictures, charts, maps, and models. Its leaders will invade public halls, theaters, fairs, and festivals, and utilize tents, chapels, carts in crowded places, and the streets of villages. Some of the subjects chosen are public health and private hygiene, tuberculosis, exercise, evils of opium and of the cigarette, the duties of citizenship, the meaning of the republic, civic responsibility, patriotism, science.

These vigorous and earnest workers are making plans for night schools and half-day schools for poor boys, servants in the schools and other institutions, clerks in shops and factories. The subjects taught will be reading, writing, arithmetic, geography, history, hygiene, citizenship, morality. The schoolrooms will be provided by missions, public authorities, temples, and fortunately public opinion approves the use of temples for educational uses.

These young people will find idle and mischievous children, the sick, the lonely, and will read to them attractive stories which will carry lessons of science and morality in interesting form to neglected persons. Libraries and reading-rooms will be established and maintained. Leaflets, posters, and booklets will be sold or given away.

Groups of apprentices and employees of large companies or stores will be gathered in suitable halls for lectures and classes and for recreation. As rapidly as possible playgrounds and other places of recreation will be provided for young students and street gamins. Schoolgrounds, vacant fields, and rented yards will be sought out and furnished with apparatus for exercise, military drill, track athletics, games. Groups

of young people will be organized for walks, for sociable meetings in homes, and for boys' clubs.

For all these activities leaders and teachers are to be carefully prepared. Books on practical sociology have been furnished for the two Y.M.C.A. libraries in Peking and Tientsin by two generous ladies of Chicago who saw during a recent visit what these young men are doing and found pleasure in giving them substantial aid. The American leaders will give lectures to explain the objects and methods of observation and work. Conferences will be held in which the workers will discuss their aims, devices, failures, and successes, and so educate each other for this novel enterprise. Classes of social workers are formed for the services and prolonged study of practical methods, of the principles and theory of social work, and of the methods employed for kindred ends in Europe and America.

This scheme is ambitious and there will be disappointments, but there is nothing visionary in the plan or methods. The abuses to be corrected and the objects of welfare to be promoted are selected in view of the obvious facts of life in Chinese cities.

Every stroke of work done will reveal as under a painter's brush, some lineament or color of Christianity. The co-operation will bring the missionaries and secretaries of the Y.M.C.A. into friendly personal relations with the best spirits of China. The appeal to patriotism which runs through the system is felt by the educated young men and awakens a genuine response. Many of them will catch glimpses of the inner sanctuary of religion and will be eager



to learn more of the notions and doctrines which inspire their American and European co-workers. As fast as these students see a little more truth, they will assimilate it by exercise and application to life. Christianity will be put before them as a living incentive to service, and Christ himself will be revealed in the joyful consecration of His disciples.

One young man who had, after years of study in a church school, turned away in anger, vexed by what he thought the non-progressive and arid instruction of the place, became identified with this active expression of faith, and is zealous in his effort. The evangelists who have recently aroused enthusiasm for the gospel in Chinese colleges are quite aware that their thousands of converts will gradually be lost to the church unless they are systematically introduced to unselfish service. "If any man wills to do His will, he shall know." Skepticism inevitably follows conversion unless

the new fervor is disciplined in the harness of some useful task. The divine friendship evaporates unless we love the brother who is visible and tangible, and love him in deed as well as in word. The Chinese are a practical people, and they cannot be held long by purely abstract speculation; they will find a way to act the religion or they will abandon it as useless. Drilled to be economical of time and energy by the pressure of population on means of subsistence, almost miserly in their conservation of waste, of time, and of money, they will demand more than any other people on earth that Christianity demonstrate by its good fruits that it is divine.

Strange to say the Bengal students, under the new inspiration of national patriotism, seem to be almost as eager as the Chinese to organize for social service, and the Y.M.C.A. is there to guide this feeling into practical channels.

Of the movement in India more will be said in a later article.

# THE MESSAGE OF THE MIRACLES TO MODERN MINDS

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*Miracles are not discussed as much as they once were. But that is because we no longer feel they must be placed beyond question before we can believe in Christianity. Yet the miracle narratives are full of religious help. We commend this article especially to those who are perplexed by the disturbance caused by the meeting of the two tides of theological thought.*

Nearly one-seventh of the entire Gospel narrative is devoted to what are known as miracle stories. At every turn of the fourfold record the reader is brought face to face with the account of some "mighty work," some extraordinary manifestation of power on the part of Jesus, apparently setting at naught the regular operation of natural law, yet always working in perfect harmony with the great ends of his mission; and one can neither reject the stories nor blink their significance without stultifying the entire record of Jesus' life.

To deny the miracles is to destroy the Gospels: for these stories are woven into the very warp and fiber of the whole biography, and removing them is like tearing out a vital organ from the body, inevitably causing death. Merely to ignore the miracles or to slight them in our study and teaching is to cast away a considerable portion of the sacred history which the writers plainly believed to be of especial significance. More than this, it is to rob ourselves of some of the most suggestive and helpful teachings to be found in the

New Testament. The whole question of the character of the evangelic writings, of the intelligence and trustworthiness of their authors, and of the genuineness of the text as it comes to us, is involved in our attitude toward these miracle stories. Hence it is clearly a matter of no trifling importance how we treat them and what position we accord to them in our study of the life and teachings of Jesus.

## **The Temptation to Allegorize the Miracles**

Perhaps the most serious danger, because the most specious and seductive, lies in the direction of the purely allegorical use or spiritual interpretation, so called, of these stories. Evading all difficult problems by the assumption of profound faith, we are apt to forget that the mastery of these problems alone furnishes a secure foundation for real faith. Someone has said, "Every miracle of Jesus is also a parable of Jesus," and another has spoken of the miracles as "Jesus' acted parables." Now both of these phrases express truth, but not the whole truth. In fact they reveal a



half-truth that may easily glide into the most deceptive falsehood; for, while there is a certain superficial likeness between the miracle and the parable which must be evident to every reader, the points of difference are equally clear, and they are essential.

Thus, we may say that the parables furnish a pictorial illustration of Jesus' teaching, and the miracles furnish a practical illustration of the same. The parables illuminate the truth as the miracles illuminate the life. The parables are artistic, the miracles are dramatic. So far there is a general likeness or parallelism; but the points of divergence and contrast are no less striking. The parable merely illustrates, while the miracle demonstrates. The parable unfolds the mind of Jesus and enables us to see what he thought regarding truth and duty; the miracle lays bare the heart of Jesus, revealing his infinite love and compassion. It is the concrete argument forcing conviction upon many a soul. It is the indisputable manifestation of divine power working through man, working always and only for man's good, a power healing, helpful, beneficent. Finally—and here is the crux of the whole matter—the parable comes to us in the guise of fiction; the miracle story challenges our belief as a record of historic fact, and that challenge we must accept or reject at the very outset of our study, since everything else hinges upon it. Doubtless one may wrest many a valuable lesson from these stories considered as mere fiction, but their supreme value to the religious life of every disciple in every age is involved in their historic verity. It is therefore from this point

of view that we must approach them, facing squarely the vital question and permitting no evasion, no juggling. Truth or falsehood, fact or fraud, the miracle story must be either one or the other; there is no rational middle ground.

Recognizing, therefore, the self-evident assumption of historic truthfulness on the part of the writers, the influence of these stories upon our own minds and their present worth as media of religious instruction and appeal will depend upon two conditions, viz., (a) the faithfulness and candor of our interpretation, and (b) the discovery of the true relation between these records of the past and the experience of the present age. Let us examine these conditions in fuller detail.

### **The Miracle in Fact and Theory**

a) The present worth of the miracle stories depends first, I say, upon *the faithfulness and candor of our interpretation*. On the one hand, we must strive to discover and to bring out all that the writers actually claim; and, on the other hand, we must be equally careful to eliminate from our interpretation whatever they do not claim. In other words, we must try to find in the narrative just what the authors positively state, and to guard ourselves against reading into the stories mere inferences and notions that have come to us from other sources. I am sure all will agree with me when I say that fairness requires us to confine ourselves strictly to the actual declarations and claims of the original records, so far as we can discover them. What they state clearly and positively we may not ignore; what they leave indefinite

we have no right to define; where they deal with fact we must not give rein to fancy; and we must not overburden ourselves or others with difficulties and problems which the writers do not thrust upon us.

Right here lies the secret of much skepticism and controversy regarding the subject of Bible miracles. Scholars and theologians have contended not merely for the miracles themselves, but for certain theories of miracles; they have formulated specific definitions and have insisted that those definitions be accepted by all who would be recognized as believers in the Gospel miracles. In a word, the challenge of the church has often been based upon the acceptance of a fact yoked with a definition of the fact; the challenge of the gospel, on the other hand, is simply upon the acceptance of the fact.

We search the Gospels in vain for any definition of miracles. The word itself means simply a wonderful work. The question is never so much as raised, by what means these wonderful works were wrought. They are not all labeled "miracles," but are known by different names, many of them being simple accounts of action without any specific name or characterization. True, we may easily infer that the writers themselves supposed they were recording unique phenomena produced by the immediate operation of divine power at variance with natural law; yet they make no such assertion, and this wise suppression of their own view is one of many tokens of their divine inspiration.

Now, seeing that the original historians did not define these miracles which they recorded, why need we

define them? Nay more, what right have we to do so? Is it not truest wisdom for us to follow the example of the sacred writers and to preserve an inspired silence upon this point? Controversy has arisen, not so much over historic facts or claims as over the interpretation of these by theologians. If, therefore, we can avoid personal interpretations, shall we not thus preserve the all-important facts for most cogent use?

Probably no other fact has given rise to such persistent debate and questioning as the wedding of the word "miracle" with the word "supernatural"; and this result has come about, not so much because men really doubt the immediate divine agency involved in these works, as because the use of the word "supernatural" in such cases seems to imply the absence of immediate divine agency in the ordinary phenomena of Nature. The natural and the supernatural are thus set over against one another in a sort of contrast, whereas they should be perfectly harmonious. The word "supernatural" is tacitly accepted as implying the contranatural instead of the supremely natural. The result of this use of the word "supernatural" is only too manifest.

The current value of any historic fact or statement is measured by the degree of its adaptation to modern life and thought. Any truth that does not touch a responsive chord in the life of the time is of little worth to living men. Whatever separates past truth from present life, even though it be with reverent intent to exalt that truth, really destroys its power; and this result has always followed from insist-



ence upon the use of the word "supernatural" in connection with miracles.

We frequently hear it said that "the age of miracles is past." What is meant? That the age of *wonders* is past? Surely not; for this is the most wonderful age the world has ever known. Every intelligent person will acknowledge that we are daily witnessing and even causing phenomena far more wonderful than the majority of the Bible miracles; but we call them by other names. A prophet causes a little axe head to swim on the surface of a pool and we number it among the miracles, stamping it with the word "supernatural"; but when a modern ship builder floats tons of iron and steel and sends them across broad oceans laden with men and cannon to do battle with other floating tons of steel and iron, we call it science and label it "natural." His friends are toiling hard in the face of a violent storm upon Gennesaret, and Jesus comes to them walking upon the surface of the sea. That was a miracle indeed. Today I have a friend on the Atlantic midway between Europe and America, and I send him daily messages by wireless telegraph with no apparent medium of communication; or he is traveling across this continent, and I hold audible conversation with him at every resting-place along the route. Are not these much greater miracles? The disciples were astonished, and with good reason, when Jesus transformed water into wine at Cana, or when he fed the multitudes in the desert: would they not have been equally astonished and with equally good reason had he given them an exhibition of the "X-rays" or of liquid air?

Our own age is pre-eminently *the* age of wonders, and the readiness with which intelligent persons accept the most astounding discoveries and achievements of science, attributing them to natural causes, proves that it is not the marvelous that men reject or question, but the coupling of the marvel with a peculiar notion of the supernatural. Unquestionably the age of the *supernatural*, i.e., the age of the unnatural or divinely capricious, is past. It has been forever superseded by the discovery of the "reign of law." We spell "Nature" with a capital letter, thus tacitly acknowledging the divine personality and power behind *all* its working. The miracle of today is accepted without difficulty, but it is attributed to what we call natural causes; in other words, it is attributed to the immediate power of God operating in accordance with established order. Nor does it in the least degree weaken our confidence in the facts when we cannot perceive or comprehend the laws by which given phenomena are produced.

#### **The Supernatural not Anti-natural**

This being the case, it necessarily follows that any notion of the supernatural involving contrast or contradiction to established natural law does not commend itself to our present life and modes of thought; consequently the traditional use of the word "supernatural" in connection with any record of past achievement or action removes such achievement or action from the plane of modern thinking and to that degree lessens its present worth. To saddle the Bible miracles with the word "supernatural," therefore, is to intro-

duce into our thought of them an element that cannot appeal to the highest intelligence of the present age and that awakens no response in our hearts. Under certain circumstances we may accept the old notion as a matter of blind faith, but even so it cannot produce any good effect either upon conduct or character. Thus, instead of enhancing the value of the miracle stories or the glory of the miracle-worker, the insistence upon this word "supernatural" detracts from both, while it greatly increases the burden of proof already heavy enough.

Eliminating the word "supernatural," and resting our challenge just where the writers themselves rest it, viz., upon the question of fact, the credibility of the Bible miracles becomes simply a problem of historic evidence. Take the stories just as they come to us, assert the simple fact that this or that was done, and you challenge the intelligence and candor of your hearer in weighing evidence. The man who rejects the old notion of the supernatural is being confirmed in his position with every advance of scientific discovery; but the man who refuses to believe what he cannot understand merely because he cannot understand it is coming to be looked upon more and more as a narrow-minded and unreasonable person. The marvelous is now an everyday occurrence. The word "impossible" has been driven from the language by the rapid march of discovery and invention. The most incredible report is rejected only when we have reason to doubt the trustworthiness of the witnesses or the value of the evidence presented. He must be hardy indeed who would deny

today the report of any happening, even though it were the resurrection of the dead, on the ground that it was impossible. By the same token, he who rejects the miracle stories related in the Bible on the ground that they are incredible lays himself open to the charge of insincerity or a stupid blindness to the teachings of modern science.

b) I have named as a second condition affecting the present worth of the miracle stories, *the discovery of the true relation between these records of the past and the experience of the present*: in other words, the recognition of the continuity of miracles. There is another form of unbelief no less foolish or fatal than that which refuses to see in the modern wonder a witness to the credibility of the ancient miracle. I mean that lack of faith which fails to discover in the mighty works of the past a promise of similar possibilities for the ever-advancing present, and a ground for belief in the assertion that such mighty works do actually occur. The pseudo-scientific skepticism which denies the Bible miracles finds a twin sister in the pious atheism which rejects the claims of all miracles not recorded in the Bible.

### **The Ever-working God**

Even the most remarkable cases of healing the sick and restoring the apparently dead recorded in the Gospels have their parallels in the marvelous cures wrought by modern physicians and in the recorded answers to prayer in recent times; and there is no basis of reasoning with the man who rejects the miracle of yesterday and accepts the miracle of two thousand years ago, when both rest upon evidence of pre-



cisely similar nature. Yet distance will often make a miracle of what is considered quite commonplace when near at hand, or it will transform into a halo of sanctified credibility that which at closer view seems but a fool's cap of delusion. For example, why should any man account the scattering and defeat of Sisera's army by the elements as a miraculous interposition of divine Providence because it is recorded in the Bible, while he fails to see an interposition equally immediate and divine in the destruction of the Spanish Armada, simply because the latter is recorded in English history instead of Jewish? Or what reason ascribes the bringing of water from the rock for thirsty Israel to the direct action of God and refuses to credit the gushing fountain in Andersonville prison, by which the lives of thousands of perishing northern soldiers were saved, to the same immediate divine agency? I will go yet one step farther and ask, Is it rational to accept the entire record of Jesus' cures on the testimony of four witnesses who lived nearly two thousand years ago, while we sneer at the records of modern healing in connection with the "faith cure," "Christian Science," the shrine of Ste. Anne de Beau Prè, and others, many of which are attested by more than forty times four witnesses? Granting a very large percentage of superstition and error, yes, even of delusion and intentional fraud, in these modern instances, the candid and truly scientific investigator must be convinced that there is still a residuum of truth in the claims of these different cults, a few cases of instantaneous and wonderful healing that cannot be gainsaid; and

we must not forget that the accepted Gospel miracles are, after all, only a similar residuum, the siftings of truth from a mass of apocryphal delusions and falsehoods.

The scribes and Pharisees ridiculed the miracles of Jesus as works wrought through complicity with Beelzebub. They believed in the miracles of the Old Testament, in the wonderful works ascribed to Moses and Elijah and Daniel, but scouted the more wonderful deeds of their own contemporary Jesus. Precisely the same spirit of unbelief impels many Christians today to assert their belief in the miracles of the historic Jesus of the first century, and to denounce as humbug or delusion every similar work of the living Christ of the twentieth century. Such an attitude of faith—or faithlessness rather—is suicidal and impotent. Intelligent belief in the reign of law involves the recognition of *the continuity of law*. Spinoza was right when he declared that there is "an established uniformity in the processes of Nature," but wrong when he reasoned that this uniformity renders miracles impossible or incredible. On the authority of the New Testament we declare that "Jesus Christ is *the same* yesterday and today, yea and forever"; and we call to mind his own words, "He that believeth on me, *the works that I do shall he do also, and greater works than these shall he do.*" Either we must accept the fact of present and continuous miracle-working when fairly evidenced, as a corollary of our faith in the Bible miracles, or we must deny the present miracle with the past. To accept either while denying the other wholesale is unphilosophical, aye

more, irrational. To the argument of Renan, "We banish miracles from history in the name of constant experience," there is but one reasonable and convincing answer, which is, that "we *accept* the miracles of history in the name of a constant experience."

Now this does not assume the verity of all modern miracle stories, nor does it justify the claims of all modern cults that emphasize the healing power. In most cases certainly their teachings are a far cry from the gospel of Jesus. Note a few points of contrast that obtrude. The healings of Jesus were practically immediate and they were complete. In no case was the cure of a disease long protracted, nor did any effort of Jesus ever result in partial restoration. In a single instance the process of cure involved two stages, but both were accomplished in a few moments. In the light of these records how pitifully absurd is much of the testimony of believers in these modern systems that they are being gradually or partially healed, or almost imperceptibly benefited by their faith. I read the rational declaration of the man born blind, uttered within a few minutes after he had met the Great Physician, "Whereas I was blind, now I see," and I am filled with wonder and hope. Then I listen, as I have done, to the testimony of a poor, deformed, bed-ridden woman who had accepted the tenets of the faith-cure, "The Lord is healing me gloriously! *After only a few weeks I am able to move two fingers of one hand!*" and I turn away in disgust. If it were not so inexpressibly sad, it would be ludicrous. Furthermore, the rejection of medical aid by these good

people, who in all other matters are equally insistent upon yoking works with faith, of means with prayer, finds no justification either in reason or in the example of the Master. Witness the two occasions upon which Jesus resorted to a sort of *materia medica*, applying moistened clay to the eyes of a blind man and bidding a sick one wash in the Pool of Siloam; also the fact that he never forbade a resort to medicine.

Oh, there is folly and nonsense galore in most of these modern "isms," whether led by a Cullis or an Eddy or a Dowie or a Simpson or a Sanford or any other extremist. Bushels of chaff must be blown away before we can find the few kernels of wheat; but I dare assert that *the wheat is there nevertheless*. Extravagancies and shams there were in the days of our Lord as truly and as many as today; but there was also the real Christ exerting his divine power for the healing and redemption of men.

Now a very cursory investigation of the subject has brought to the knowledge of the writer cases of tubercular consumption, spinal injury resulting in nervous prostration, blindness, deafness, speechlessness, paralysis, fever, and other maladies healed instantly by prayer, mental influence, hypnotic suggestion, and similar means. These cases have been attested, some by personal witness and some by scientific and medical records of unquestioned authority. Doubtless every miracle recorded in the New Testament, at least those involving the cure of disease, could be duplicated from modern experience if one chose to take time for collecting



the records, although many an investigator would give over the quest in despair because of the absurd claims often made by very good and well-meaning people.

Granting that this subject is wrapped in mystery, and that in many cases it is difficult to determine just where the line of truth lies, not on that account should we lose our hold on the divine power or reject the gift of God. If God does not or cannot manifest his power now-a-days in miracle-working, then Hume and Spinoza and Renan and the rest of their class are right: we have no rational ground for believing that he ever did so; then I, for one, am ready to relegate the miracle stories of the Bible and all that goes with them to the realm of myth and fable. The enlightened faith of today can have no fellowship with the worn-out conundrum of Dr. Trench, "When was the miracle-working power withdrawn?" It can stand more securely on the somewhat paradoxical assertion, *If the miracle-working power was ever withdrawn, it never was given.*

Define miracle as you will, but be consistent. Do not enthrone God in the past and dethrone him in the present. Do not make antiquity and remoteness the test of divine revelation. If intelligent and thoughtful men have denied at various times the credibility of miracles, it is because they have been driven to such denial by the faithlessness of those who professed to believe in them. It is not so much the incredibility or the improbability of the ancient miracle as it is the denial of the modern miracle that has made skeptics of some of the world's best thinkers.

### **The Present Worth of the Gospel Miracles**

If now we accept the two conditions that I have laid down, if on the one hand we limit our interpretation of the stories to the exact claims of the original historians, and if, on the other hand, we recognize the essential continuity of the miracles of the Gospels as evidenced by the trustworthy residuum of miracle stories in all ages, what place have the miracles of the Gospels in relation to the Christian life of today? What is their present worth for the cultivation of the spiritual life of disciples and the aggressive work of God's kingdom?

Surely the first and most natural impression made upon our minds by the study of the New Testament miracles is that of God's immediate and active participation in the affairs of human life, of the availability of divine power for the extreme needs of men. The contemplation of such a series of mighty works gives us a vivid conception of the nearness of the heavenly Father to his earthly children. We have read the miracle stories of the Gospels in vain, if we have failed to discover that the reign of law, absolute and changeless though it be, does not imply an absentee God, nor does it necessitate the bondage of the Creator to his own creation.

For a long time the Christian church as a whole, particularly the Protestant church, has excluded God from all intermeddling with his world unless it be in matters supremely spiritual, and has banished him to heaven like Napoleon at St. Helena. According to most orthodox teaching, men may accomplish great results by manipulating the infinite

forces and laws of Nature, they may play force against force and law against law to produce wonders both genuine and fraudulent: but God himself must not presume to use the same means, even for purposes the most benevolent, lest by so doing he overturn scientific principles or pave the way to religious extravagances. What wonder if frantic extremists have arisen under various names seeking to restore the banished Sovereign to his throne and his kingdom? They may have a mission of God to chasten and restore the Christian church even as the ancient Babylonians, Persians and other heathen peoples had in relation to apostate Israel. It were well if Christian workers, instead of fighting against these messengers or instruments of the Almighty, should give heed to the message which they bring to see if it be not, when calmly weighed and rightly interpreted, the word of God to us. Need had never been for these schismatic developments had the church read aright the first message of the old miracle stories, which is simply this:

God is in his world. He is now, as ever, the immediate, personal controller of all events. What we call natural laws and forces are but the continuous revelation of his divine activity. They reveal omnipotence working with perfect freedom, yet with absolute uniformity and precision. Whatever is done, God does it. He can create and he can destroy, he can hurt and he can heal, he can hear and answer the prayers of his people today and always. Spiritual forces are the supreme forces; they are not antagonistic to material or physical forces, nor is there any dis-

cord in their working: yet when the two forms of force are opposed the spiritual are sure to triumph, for they are higher and greater than the physical. All forms of force should work together for highest and best results. We may not neglect the use of any force or agency within our reach; but when material instrumentalities and physical forces are exhausted the spiritual forces still remain at our call. God can heal the "incurably" sick, he can relieve the distressed, he can feed the hungry and give sight to the blind, speech to the dumb, hearing to the deaf, without stultifying his nature or introducing discord into the music of the spheres.

The miracle stories of the Gospels are a sort of divine promise to all succeeding ages. We have just as good reason to expect these immediate manifestations of divine power or spiritual energy in America or Europe today as had the people of Palestine to believe in them in the days of Jesus of Nazareth. More than this, their promise has been and is daily being fulfilled; and witnesses to this fulfilment are numberless. The records of George Muller's work in Bristol or of the Fulton Street prayer-meeting in New York are just as reliable as are those of the Gospels. Not that all sick ones can be healed now; for not all were healed then. The sacred narrative contains frank acknowledgment of failure on the part of Jesus and his chosen apostles. The marvel is ever the exception or it would soon cease to be a marvel. I confess that, in view of present conditions in the Christian church, it is exceedingly difficult to believe in miracles at all; but God has not left himself utterly without wit-



nesses, and the spark nourished by these may yet burst into a flame and true faith be revived.

Yet, after all has been said, the assurance of physical power and healing is not the last nor the best message of the miracle. Bodily sickness, poverty, hunger, pain, these are not the greatest evils from which men suffer. The one deadly evil is moral evil. Sin is the supreme curse of humanity. Spiritual evils are infinitely worse than physical evils, as the substance is more significant than the shadow. Hence the best use of the miracle stories is to illustrate and enforce spiritual truth. As physical healing at the hands of Jesus was often the mere prelude to the salvation of a soul, so the final purpose for which the records of his work have been preserved and handed down to us is that they may teach us great spiritual lessons and enable God to work in us for our complete salvation and through us for the perfect realization of his kingdom among men. Acceptance of their literal truth is important chiefly as furnishing the only rational basis for their spiritual interpretation.

We may confidently assert that when the spiritual life of the church is restored to its true level there will be a fresh experience of the ancient truth that "the power of the Lord was present to heal." Present-day Christianity has lost its hold upon certain vital truths in the teaching of Jesus. "For this cause many among you are weak and sickly and not a few sleep." Doubtless a revival of true religion, of strong and deep spiritual life, in the present century will be accompanied by a corresponding revival of bodily health among

Christians. The germ demons and the nerve demons, the "blue devils" of biliousness and dyspepsia, of grip and neurasthenia, will be evicted by the power of the re-enthroned Christ, and the contagion of a new and abounding health will triumph over the power of disease.

But that will be only a small part of the great triumph. In the light of a larger spiritual ideal men will cease to magnify the material as it is magnified today. Bodily ills and physical benefits will no longer be esteemed of paramount importance. The one-seventh of the gospel will not overshadow or crowd out the other six-sevenths. Rather will the smaller fraction take its proper place of subordination, and the spiritual work and teaching of Jesus will be seen to be supreme. Bodily health and soundness will be prized, not for itself merely or for the comfort which it brings, but because it is an essential condition to the best activity of a sound mind and a pure soul.

Seen in this light, too, the miracle stories will no longer appear as mere tales of wonderful things done, the extraordinary manifestations of divine power; but will impress us chiefly as revelations of the spirit of love and service. Furthermore they will not stand out in sharp contrast against the remainder of the Christ life, but will reveal the true harmony of that life, one note in the perfect chord of divine love, one strain in the anthem of the eternal goodness whose music shall be made complete only when we recognize the Great Physician as the perfect Redeemer and come to him, not alone for physical relief and material blessings, but for spiritual strength and wholeness also.

# THE BEGINNING OF THE CHRISTIAN MOVEMENT

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*This brief paper is intended to suggest a point of view for real study. We trust our readers will report as to its helpfulness.*

The Old Testament writings were an outgrowth of national life; the New Testament writings, an outcome of a movement. This movement was begun by Jesus. From this point of view approaching the New Testament and assuming that the movement initiated by Jesus, like all historical movements, proceeded from the immediate world, I shall attempt to disclose the forces at work in the history and to present Jesus at work in the midst of the forces.

As the reader follows the sad vicissitudes of the Jews in the five centuries preceding the birth of Jesus, he wonders why the national sense of the people was not so disintegrated as to drive the people off the stage of history. His wonder ceases when he perceives operating in the nation the great spiritual force, prophecy. Prophecy, examined from its beginning in the stories of the Pentateuch down through Ezekiel, the first of a new type of prophets, may be defined thus: prophecy was a movement, the aim of which was to perpetuate the state of ethicizing the national religion. Prophecy failed in its immediate aim, the perpetuity of the state. In the struggle of the faithful against foreign foes, prophecy, as a movement, passed away (Zech. 1:56; Ps. 74:9; I Macc. 4:66; 9:27). Yet it continued to

speak in a new thought that created a new type of literature; namely, apocalyptic (Dan., chap. 7; Jub. 23:16-24; Ps. of Sol. 17:39-51; Matt. 24:6-9).

In apocalyptic the aim of prophecy, the perpetuity of the state, survived in spirit, and with it was coupled a belief in the necessity of national and individual suffering. Nationality was the end of apocalyptic; suffering was the *sine qua non* of the advent of the new age (Dan. 11:33-34; Baldensperger, *MAHJ*, p. 224). Before the exile, when the individual was not a unit in the nation but had the status of a member of a group, the suffering of the individual could be explained by what it did for the nation. This explanation could no longer stand in the light of the raised value of the individual. To adjust the suffering of the individual, apocalyptic created the Messiah, the messianic kingdom, the resurrection, the judgment with its rewards and punishments. By the operation of this machinery of history the suffering of the individual could be rectified outside of this world in which the wicked seemed to be securing the lion's share (En., chap. 103; Baldensperger, *MAHJ*, pp. 224 ff.). Consequently national parties ranged themselves thus: the Sadducees, who like aristocrats practiced a *laissez-faire* policy,



cared not for apocalyptic; the Pharisees, who submitted to the distress of the age, in part quietly and in part under protest, promoted apocalyptic (Schürer, *GJN*<sup>4</sup>, II, 455; Ryle and James, *Ps. of Sol.*, xlv).

The creative power of prophecy is manifest, not only in apocalyptic that sprang from it, but also in scribism that succeeded the attempt to ethicize the national religion. Scribism was a codification of the principles of the prophets. Ezekiel initiated this institutionalism. A priest and a witness of the failure of the prophets, notwithstanding his discovery of individualism, he constructed his ideal in the form of a group: a temple and a priesthood. Malachi, by "placing prophecy within the law," went one step beyond Ezekiel. By collecting the literature of the past and by making this literature the national standard in conduct, Ezra and Nehemiah permanently established the legalistic tendency (G. A. Smith, *BTP*, II, 346 ff.; Ezr. 9:11; Neh. 10:28; 6:7; Schürer, *GJN*<sup>4</sup>, II, 363).

Henceforth every historical movement urged on the tendency. The high priest became a political officer; the temple, the center of government; men interested in the law and its development withdrew to their own institution, the synagogue. In the synagogue youths were educated *memoriter*; rabbis interpreted and reinterpreted moral and religious practices; the past was conserved; the sense of individual responsibility was sharpened, but the individual himself was hedged about by customary morality.

A third force arose, at least indirectly, from prophecy. There were also con-

tributory causes. The fall of the state, the failure of the aim of prophecy, led men to ponder on the ways of God and so to estimate the individual as to look to the effects of acts on the actor. Besides, Greek thought with its philosophical flavor stole into Jewish consciousness. From the operation of these causes came wisdom.

These forces, apocalyptic, legalism, and wisdom did not come into being in the post-exilic period, nor did they develop successively or separately as species out of a genus. They would appear at any time in the history of the nation if a cross-section were made. They are innate. Apocalyptic represents the imaginative and dramatic instinct; legalism, the conservative; wisdom, the rational and prudential. Being qualities of human nature, and hence never the possession of one class or of one age, each found expression in different groups within the Jewish nation. Apocalyptic, because it was "the product not of the school but of a free religious individuality" (Schürer, *GJN*<sup>4</sup>, p. 262), was congenial to the masses who, when oppressed always become progressive; scribism and wisdom, because while allowing some play for the individual they conserved the group, were in favor with the leaders who, when ensconced in office, always want to conserve forms and give a reason for discontent. Proceeding from a world alive with these forces, the movement begun by Jesus could not have been an outgrowth of an effete civilization. "The fulness of time" is not an inscription on a monument to a dead past; it is not the mark of a flood from which the fittest escaped by a mechanical

contrivance. "The fulness of time" means the consummation of life. Its symbol is not a rainbow promising what has been shall never be again, but a star guiding what is to its own glorious what shall be.

In presenting Jesus at work in the midst of these forces, I choose Mark for my source. For my primary purpose is not to set forth what Jesus taught, but what he did as this was understood by his immediate followers. This material, "according to the general consent of recent scholars, we have in the Gospel of Mark" (Gilbert, *Jesus*, p. 11; Moulton, *Harvard Review*, III, 403 ff.).

Wisdom as a form of learning is almost a negligible quantity in the thought of Jesus. What to the Jews was reason concerned with the ways of God (cf. Luke 11:49) appeared in Jesus as a flash of originality (Mark 6:2).

Scribism and Jesus are irreconcilable antagonists. He conflicts with this conservative force because he is a champion of free individuality. He claims the authority inherent in his personality (1:21; 2:10; 2:28); he subjects institutions to man (2:23—3:6); he places parental duty above religious formalism (7:1—13); he allows no cause for divorce except the welfare of society (10:11—12); he perceived in the conduct of the scribes insidious practices that stifle personality (12:38—44). Obviously this opposition is old. It is the strife between the group and the individual, between human institutions and human worth. It is the travail of progress.

Whether Jesus intended that it should be so or not as the initiator of the Christian movement, he is presented to us as an apocalypticist. Whether we agree

with Sanday that "it is impossible to say exactly what eschatological language belongs to the Master and what to the disciple" (*Hibbert Journal*, X, 494) or with Bacon, that apocalyptic was not satisfactory to Jesus but was used because it was serviceable (*Beginning of the Gospel Story*, p. 108), still in searching in Mark for the point at which the Christian movement is articulated by Jesus to the age or the life of his time, we find that point to be apocalyptic. He joins the movement of the great apocalypticist, John the Baptist (1:9). In haste he announces the kingdom from city to city (1:38). To the crowd he finally makes a public demonstration of his messiahship (11:1). To his disciples, in his final discourse, he speaks of the coming of the kingdom in relation to the downfall of the city and the temple (13:1). He shares with his people the expectation of the *parousia* in his own age, if not in his own lifetime (9:1; 14:62).

Yet he finds in this eschatological hope a point for departure from his people. For a long time the Jews had felt that there had to be a radical change before the kingdom could come (Charles, *Asc. of Moses*, 1:18, note; Schürer, *GJN*<sup>4</sup>, II, 620). They would have to repent. Repentance as the prerequisite of the *parousia* he accepts (1:15); but as we shall see, he interprets repentance as issuing in a new life-purpose.

Alienation from the religious leaders and apocalyptic hope combined with his beneficent acts of healing might have created a popular movement. Besides, he is a genuine democrat (2:17). Aware, however, of the varieties of soil, of that inattention of the crowd which imposes



responsibility on the leaders (4:21-25), and of the enthusiasm equally ebullient in the presence of exorcism and teaching (1:22, 45), never before his triumphal entry does he appear to the multitude in the rôle of the Messiah.

While we watch the trend of his career in Mark, we wonder how he ever came to grip the race. At length relief comes to our suspense in chap. 8. Henceforth in a world of formalism and transcendentalism he establishes eternally the Christian movement. He reads the meaning of his life and death in the nature of society; he wins his disciples to himself by the charm of his personality; and by his own personality creating in them his own ideal, he leads them to realize the new life-purpose implied in repentance.

The meaning of his life and death he announces immediately after his reply to Peter's rebuke (8:34). Peter echoed the popular view of the Messiah: the Messiah should not meet an inglorious death. Notwithstanding the uncertainty of the idea of expiatory suffering on the part of the Messiah, there are "passages found, in which, in conformity with Isa. 53:4 ff., a suffering for the sake of the human race is spoken of" (Schürer, *GJN*<sup>4</sup>, II, 649; Wünsche, *EE*, p. 140). In the spirit of this social ideal Jesus insists, after his break with the scribes: whosoever would save his physical life shall lose the higher life of the spirit, and whosoever would lose his physical life in the interest of the higher life shall find that higher life. He might have fled from his native land and have found in another country response; but he would not surrender the conviction: true life is to take

up the cross in the immediate environment.

Possessed by this conviction he proceeds to win the disciples into fellowship with himself. First he seeks to win them from loyalty to tradition to loyalty to himself. He has already told them that tradition is to be accepted only after it has been sifted by the mind (7:1-23). Now he goes one step farther and requests them to transform their attachment to the past into loyalty to himself. This radical demand is the meaning of the Transfiguration (9:2-8). Peter, the spokesman, desiring to remain on the old plane, is reminded by the voice from the cloud that Jesus transcends the past: "This is my son, hear him."

Second, by the charm of his personality he seeks to unite them in a personal fellowship, the organic principle of which is the loving relation which he maintains toward his disciples. He has already said: "Whosoever shall do the will of God, the same is my brother and sister and mother" (3:35). This social principle he now instils by his own conduct. Going along with his disciples through Galilee, he predicts his passion. As dense seemingly as their countrymen who did not walk with him, the disciples assume that the apocalyptic climax is at hand and begin to discuss who is the greatest (9:30-34). With fear and trembling they follow him to Jerusalem. Again he predicts his passion. Immediately James and John apply for the most honorable positions and the other ten disciples begin to be angry with them (10:32-41). To remove the ambition shown in the general discussion as to who is the greatest, he

presents a little child. To answer the personal application of James and John and the consequent anger of the ten he appeals to his own heroism: "For the son of man came not to be ministered unto, but to minister and to give his life a ransom for many" (10:42-45). By the charm of his personality, a personality that is the finest expression of loyalty to society the world has ever witnessed, he awakens within his disciples the impulse that sets them on fire.

Then in the utilization of limitations lie the genius of Jesus and the vitality

of the Christian movement. As the "Sistine Madonna" is of permanent value because in it the ecclesiasticism, the cherubs, the colors, and the mysticism of mediaevalism are interpreted and transformed by a master, so the Christian movement successfully incarnates the eternal in the temporal, the universal in the local, because in its founder wisdom was originality, because by him scribism was subordinated to the welfare of man, and apocalyptic was transcended by the charm of his personality.

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## THE VERSION OF 1611

### PROPRIETY OF CALLING IT THE "AUTHORIZED VERSION," OR "KING JAMES'S VERSION"

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During the Tercentenary year of what is popularly known as the "Authorized Version" of our English Bible renewed interest in that great work was manifested throughout the English-speaking world. From Protestant pulpits in Great Britain and America, regardless of denominational affiliation, were the excellences of that version and its wonderful history again recited. Great mass meetings, composed of adherents of practically every creed and addressed by eminent theologians and laymen, bore witness to the universal appreciation of that epoch-making work. The press, too, was not silent. Religious

and secular periodicals seemed to vie with each other in the manifestation of their interest. Splendid articles and editorials and many news-items thus appeared in different publications; and it would almost seem superfluous, therefore, to add another article to the list. But surely the interest cannot be so abated as not to admit of still another word, especially on a question that was raised afresh, namely, Is it proper to speak of this version as "King James's Version," or as the "Authorized Version"? The two parts of this question, being closely associated, may be considered together.



### Arguments of Some Writers against the Use of These Titles

While our Bible is popularly spoken of as the "Authorized Version," or as "King James's Version," nevertheless many writers agree in saying that there is no authority for calling it by either name. In his valuable work, *The Annals of the English Bible*, published in 1845, Anderson says, "If because that a dedication to James the First of England has been prefixed to many copies . . . it has therefore been imagined by any, or many, that the present version of our Bible was either suggested by this monarch; or that he was at any personal expense in regard to the undertaking; or that he ever issued a single line of authority by way of proclamation with respect to it, it is more than time that the delusion should come to an end." He then proceeds somewhat at length to show James's connection, or rather want of connection, financial or otherwise, with the work. While he does not directly say so in words, yet in effect he is clearly arguing against calling it "King James's Version." In trying to prove the line "Appointed to be read in Churches" to be virtually meaningless, he declares: "Now, as the Book never was submitted to Parliament, nor to any Convocation, nor, as far as it is known, ever to the Privy Council, James, by this title-page, was simply following, or made to follow, in the train of certain previous editions." In the passage of which this quotation is a part the burden of his argument evidently is to show the impropriety of calling it the "Authorized Version." In further proof of his own conclusions he then quotes similar conclusions of other writers upon the subject.

In a similar vein Professor Westcott in his excellent *History of the English Bible*, published in 1868, declares: "No evidence has yet been produced to show that the version was ever publicly sanctioned by Convocation, or by Parliament, or by the Privy Council, or by the King." He makes this statement by way of comment upon the line on the title-page, "Appointed to be read in Churches," and is in effect, therefore, calling in question its authorization, although he does not directly so declare.

These two authorities have apparently, and in some cases avowedly, been followed by many later writers upon this subject. Their statements have been quoted and pressed to their full conclusions. Moreover, the fact that no entry of this version can be found on the Stationers' Registers has also been pointed out as an additional proof against its authorization. The propriety of calling our Bible "King James's Version," or the "Authorized Version," has thus not only repeatedly been questioned, but it has often even emphatically been denied, especially during the Tercentenary year.

### Their Arguments Inconclusive

It is true that no ecclesiastical or civil record that the version was publicly submitted to, or formally sanctioned by, Convocation, Parliament, the Privy Council, or even the King, has yet been found. Does it, however, follow that it was not thus submitted or sanctioned, simply because no actual record thereof is known to exist? And in an ecclesiastical matter of this kind must such a record, and particularly a civil record, necessarily have been made?

At any rate, even if it had been sub-

mitted to, and sanctioned by, the *Council*, we could have no official record of such transaction, since in a fire at Whitehall on January 12 (O.S.), 1618, all the books and registers of the Council from 1600 to 1613 were destroyed. Moreover, in the light of facts hereafter to be presented, we believe that such a public submitting to, or formal sanction by, the Council, the Convocation, the Parliament, or the King, was not absolutely necessary to allow of its being called the "Authorized Version." The fact, too, that no entry of it on the Stationers' Registers can be found, can be accounted for. It was probably, if not certainly, omitted because it was then regarded as only a revised version—a revision of the Bishops' Bible—for in cases of revised editions of books, registration was not considered necessary, and was generally not made.

Having briefly stated the inconclusiveness of the arguments generally adduced against the right of our Bible to the titles, "King James's Version" and the "Authorized Version," let us now more fully consider some of the evidence in proof of its right to these titles. This evidence may be presented under the following heads: (1) evidence from the history of its projection; (2) evidence from the history of its execution; (3) evidence from the book itself—its title-page, etc.; (4) evidence from its succession to the previous authorized version. The story of its projection is perhaps the most familiar part of the history of this version, since its main facts have often been recited. But for the purpose in hand it is necessary again to review that story from the viewpoint of this paper. Let us then consider:

### I. Evidence from the History of Its Projection

It is well known that this version was projected at the Hampton Court Conference. The call for this Conference was issued under royal seal, October 24, 1603, to consider certain grievances in the so-called Millenary Petition of the Low Church, or Puritan, party—"things pretended to be amiss in the Church." The question to be discussed constituted differences between what might be called the High Church and the Low Church parties within the Established Church. The Low Church party spoke of themselves as "groaning under a common burden of human rites and ceremonies." Among the things they objected to was the use of the ring in the marriage service, the sign of the cross in baptism, and the surplice by the clergy. As to all such particulars they wanted the Prayer-Book revised. The subject of a new translation or revision of the Bible was not mentioned in their petition to the King and did not, therefore, enter into the purpose of the Conference. Its purpose rather was to consider a possible revision of the Book of Common Prayer, in which all their former attempts at revision during the reign of Elizabeth had failed.

The Conference accordingly met January 14, 16, and 18, 1604. After hearing various complaints pertaining to the service of the church, to ministerial discipline and the like, the first day's session ended without any settlement of differences.

On Monday, the second day of the Conference, the translations of the Bible used in the Prayer-Book were referred to and criticized, those translations being



taken from the Great Bible and the Bishops' Bible. Then it was that Dr. Reynolds, president of Corpus Christi College, Oxford, spoke of the necessity of a new translation. According to Dr. William Barlow, a member of the Conference, whose account was published that same year, "He moued his Maiestie, that there might bee a newe translation of the Bible, because, those which were allowed in the raignes of Henrie the eight, and Edward the sixt, were corrupt and not aunswerable to the truth of the Originall." Dr. Reynolds no doubt included the Bishops' Bible of 1568 (during Elizabeth's reign) in this statement, probably regarding it as but a revision of the Great Bible of the reign of Henry VIII. This appears evident from the fact that the mistranslations he cited were also found in the Bishops' Bible. Then after mentioning Dr. Reynolds' citations of certain of these errors in translation, Dr. Barlow proceeds to give an outline of the plans the King then and there proposed, as follows: "Whereupon his Highnesse wished that some especiall paines should be taken in that behalfe for one vniforme translation, . . . and this to bee done by the best learned in both the Vniuersities, after them to be reuiewed by the Bishops, and the chiefe learned of the Church; from them to bee presented to the Priuie-Councell; and lastly to bee ratified by his Royall authoritie; and so this whole Church to be bound vnto it, and none other." He also gives the King's direction that no marginal notes should be added.

This account of Dr. Barlow clearly ascribes the preliminary plan for a new version to the King himself, although he

is said to have received his suggestion from what Dr. Reynolds said. From the preface of the Bible it would even appear that Dr. Reynolds' objection to the former translations was made only as a last resort, or perhaps merely as a subterfuge. The words of the preface are: "When by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion booke, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation." Indeed, since the mistranslations of the Great Bible and the Bishops' version, which he cited, had already been corrected in the Geneva version, it might almost seem that he was courting the royal favor for the last named as the one to be used in the Prayer-Book. But, whatever Dr. Reynolds' motive, the King seized the opportunity to project a new version, the preface continuing from the above quotation, as follows: "And although this was iudged to be but a very poore and emptie shift; yet euen hereupon did his Maiestie beginne to bethinke himselfe of the good that might ensue by a new translation, and presently after gaue order for this Translation which is now presented vnto thee. Thus much to satisfie our scrupulous Brethren."

Thus accepting the criticism on the Bishops' and the Great Bible as to many alleged errors while hating the Geneva version because of some of its anti-monarchical notes, and recognizing the confusion caused by the circulation of these different and apparently irreconcilable versions in his realm, and believing this to be a national opportunity as

well as one to enhance his own position and dignity, the King suggested plans, and began to develop them, for the preparation of a new version.

Other contemporary evidence that it was King James who projected this version, and that it was so recognized, might be cited if space permitted. But it is hardly necessary for our purpose to enter further into this part of its history, for what has been said should be sufficient to show that its projection and the preliminary plans for its high consummation were unmistakably of royal origin and therefore entitle it to the name "King James's Version." Dr. Reynolds' remark as to the necessity of a new translation, which he made only as a last resort, and probably to gain some other point, was only the immediate occasion for the King's action in the matter.

But, in arguing against the titles given to this version, the objection has been made that James had no constitutional right to call this Hampton Court Conference, and that the Conference had therefore no authority in law, because Parliament had not yet met and James had not yet officially been recognized and crowned as king. Yet it may be contended that, for the very reason that Parliament had not yet met, James had the authority to call the Conference. When the ecclesiastical troubles became very acute in the fall of 1603 and the King felt it wisest and safest to consider the so-called "Millenary Petition" at once, he called this Conference at Hampton Court to settle the immediate troubles during the interim till the meeting of Parliament. And surely this he should have had the right to do

under the pressing circumstances, and even before his formal coronation.

Moreover, even if it could be proved that the Conference had no recognition in law and that this version was projected without properly delegated authority, yet, because of the well-known circumstances under which the Conference was called, for Parliament not to disapprove of, or not to repudiate, the version—a work of such national and religious significance—would in effect be equivalent to a tacit acceptance of it as though it had been formally sanctioned. Whatever the King did before the meeting of Parliament or between its sessions would become official or legal by the ratification of Parliament, or even by its failure to ratify, as long as it did not repudiate the same. There is, therefore, no validity in the argument sometimes put forth to prove that it had no official sanction from the fact that the records of the Parliament which met March 19 following, and even those of the Convocation which met March 20, show no action taken on the subject of Bible revision. Moreover, the Parliament was dissolved, and nothing definite seems as yet to have been ready for presentation before it and before the Convocation. Nor is there any validity in the similar argument that at this Convocation it was ordered that every parish "Yet unfurnished of the Bible of the 'largest volume' [here generally understood as referring to the Bishops' version] should provide one within a convenient time." For as there were no immediate prospects of a new version or a revision, this no doubt was equivalent to emphasizing the long-standing authorization of the Bishops' version, and perhaps incident-



tally as a thrust at the Geneva version. Moreover, this action was meant as an injunction to have immediate provision made for supplying such "unfurnished" churches, and this perhaps with a view to the pending preparation of the version for which so far but very indefinite plans had been made.

Having briefly presented the evidence from the history of its projection in proof of its right to the titles in question, let us now consider

## **2. Evidence from the History of Its Execution**

It has repeatedly been asserted that it is improper to call this translation "King James's Version" because he was not directly connected with its execution, especially in a financial way. It is declared that it was not an official matter—not a royal undertaking—but only a "transaction in the course of business," and that James never authorized it. And these assertions are defended by a number of negative, and often apparently plausible, arguments. To attempt to sustain its popular and time-honored names, let us briefly outline the King's real connection with it in its execution.

Already at the Hampton Court Conference, as above stated, the King roughly outlined a plan for the preparation of the new version; and six months after the meeting of the Conference this plan seems to have been quite well elaborated—and this apparently also by the King himself. At the request of the King, who was not yet sufficiently well acquainted with English scholars, a number of suitable men were suggested for the committee of translators. And

by July the committees were formally appointed by the King, or by his royal order, as is shown by correspondence that might be cited. The King seems to have directed the work chiefly through Bancroft, bishop of London, who in March had been appointed by the King as president of Convocation (March—July) and who represented the archiepiscopal see of Canterbury during its vacancy, to fill which he was elected in November.

In a letter of the King to Bancroft, from his "palace of Westm. the two and twentieth of July," he speaks of having "appointed certain learned men, to the number of four and fifty [although only about fifty names have come down to us, and only forty-seven on any one list], for the translating of the Bible." He also, among other things, requires Bancroft to put in operation his plan outlined in the letter for the securing of the co-operation also of other distinguished scholars in his realm. This plan of the King, together with other directions contained in the letter, Bancroft, in his circular letter to the bishops, written from Fulham, July 31, endeavors to carry out. To give his own letter all the more weight he enclosed with it a copy of the King's letter. This letter, to the Bishop of Norwich, has come down to us.

In addition to this letter of Bancroft to the bishops we may cite his letters to the Vice-chancellor of the University of Cambridge and to the Cambridge translators, also written on July 31. In his letter to the Vice-chancellor he says: "Being acquainted with a letter lately written unto you in his Majesty's name by your right honorable Chancellor, and having myself received sundry directions

from his Highness for the better setting forward of his most royal designment for translating the Bible, I do accordingly move you, in his Majesty's name, that agreeably to the charge and trust committed unto you, no time may be overslipped by you for the better furtherance of this holy work. The parties' names who are appointed to be employed therein, Mr. Lively can show you; of which number I desire you by him to take notice, and to write to such of them as are abroad, in his Majesty's name (for so far my commission extendeth), that all excuses set aside, they do presently come to Cambridge, there to address themselves forthwith to this business. I am bold to trouble you herewith, because you know better who are absent, where they are, and how to send unto them than I do. . . . You will scarcely conceive how earnest his Majesty is to have this work begun." In his letter to the translators at Cambridge he states that the nominations for the committee of translators were greatly approved of by the King and urges immediate action in the following words: "And forasmuch as his Highness is very anxious that the same so religious a work should admit of no delay, he has commanded me to signify unto you in his name that his pleasure is, you should with all possible speed meet together in your University and begin the same." He also, as an evidence of the King's "care for their better continuance together" refers them to the Chancellor's letter to the University's Vice-chancellor and heads (to be quoted below), and especially to the King's letter to himself (mentioned above), a copy of which, he says, he is sending them with

this letter. He refers also to his letter to the Vice-chancellor (quoted above), urging those of their company not living in Cambridge to hasten to that center. Copies of the well-known rules, devised by James, and spoken of as the "King's Instructions to the Translators," accompanied these letters of Bancroft to Cambridge.

In explanation of rules three and four (of the above), concerning which Vice-chancellor Dr. Cowell inquired of him, Bancroft wrote in reply: "To be suer, if he had not signified so much unto them already, it was his Majestie's pleasure, that, besides the learned persons imployed with them for the Hebrew and Greeke, there should be three or fower of the most eminent and grave divines of their university, assigned by the vice-chancellour uppon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the rules appointed by his Highness, and especially concerning the third and forth rule." The substance of this reply, stating the further direction of the King, was used as a sort of by-law to rule four—and is generally given as rule fifteen.

These "Instructions," with letters similar to, or the same as, the above, were presumably also sent to the other committees. Indeed, according to Burnet, Dr. Ravis of the second Oxford company received a copy of them, even including the so-called fifteenth rule.

In addition to the correspondence given above we may give part of a letter of Chancellor Cecil of the University of Cambridge to the Vice-chancellor and heads of the University, written "att the Court," July 22, 1604, as follows:



"Whereas his Majestie hath appointed certayne learned men in and of your universitie to take paynes in translatinge some portions of the Scriptures according to an order in that behalfe sette downe. (the copie whereof remaineth with Mr. Livelie, your Hebrewe lecturer); his pleasure and commandment is, that you should take suche care of that worke, as that if you can remember any fitt men to joine with the rest therein, you shoulde in his name assigne them thereunto."

In all these letters, as well as in others that might be cited, the evidence is unequivocal that the plans for the new version and the directions for their execution came from King James himself.

Moreover, Dr. Walker, the biographer of John Boys, one of the Cambridge company, years afterward speaks reverently of James's connection with this version, as follows: "When it pleased God to move King James to that excellent work, the translation of the Bible," etc. So likewise the members of the committee sent to the Synod of the Dort in 1618, in their report to that Synod upon the "Methods which the English Theologians followed in the version of the Bible," attribute the "design and plan" to the King, and even speak of its having been "set forth, with great care and at great expense, by the most Serene King James."

Other contemporary evidence of a similar nature might be given in proof of the King's direct and official connection with, and responsibility in, this great work that has since popularly been allowed to bear his name, but we must pass on to a consideration of James's financial connection with the same.

Some discredit the hand of royalty in the execution of the plans for the new version on the plea that there is no record that the expenses of the translators were met by him, and that on that account the work is not entitled to the name "King James's Version." That should, however, not argue against the work's being of royal sanction, and even of royal execution, any more than that a copyright or a patent should have no official sanction unless the author or the patentee were paid by the ruler or by the government for his work. But the statement which is often made that the translators were never remunerated in any way, as well as the statement that there is no record of such remuneration, cannot stand in the light of contemporary evidence.

It is indeed well known that, owing to the King's foolish extravagance, the royal treasury was too low to remunerate the translators directly. But while the different companies were in session they were provided for at their respective centers, and this by command of the King. In his letter to the Vice-chancellor and heads of the University of Cambridge, Chancellor Cecil wrote: "His [Majesty's] pleasure and commandment is . . . that such as are to be called out of the countrie may be intertayned in such colleges as they shall make choice of, without any charge unto them either for their entrance, their chamber, or their commons," etc. In addition to this, in the King's letter of July 22, 1604, Bishop Bancroft is commanded to write in his Majesty's name, "as well to the archbishop of York, as to the rest of the bishops of the province of Cant.," charging "every one of them, as

also the other bishops of the province of York, . . . . that . . . . when any prebend of parsonage, . . . . shall next upon any occasion happen to be void," to hold the same for members of the committee of translators. And from the tenor of the letter it appears that these were intended for such as, he states, "have either no ecclesiastical preferment at all, or else so very small, as the same is far unmeet for men of their deserts." This implies that they were not to wait till the end of their term of service in the work of translation for such preferments, but that they might come to them at any time during the same, upon becoming vacant, in the way of financial support. This implies also that such as had fair ecclesiastical preferments were to retain the same, or have their local stipends continue during their work of translation. To quote again from Cecil's letter to the Vice-chancellor and heads of Cambridge: "His majestie expecteth that you should further the busynes as much as you can, as well by kinde usage of the parties that take paynes therein, as by any other meanes that you can best devise, taking such order, that they may be freed in the meanwhile from all lectures and exercises to be supplied for them by your grave directions." These men were thus to be *freed* from their duties, which were to be performed *for* them, implying that their stipends were to continue in the meantime. Of John Boys it is expressly stated that he held the living at Boxworth while at Cambridge working as one of the committee. Moreover, some of the translators were men of some means and could afford to wait for the promised ecclesiastical preferments, which, according to promise, came to

many of them. At least twenty-four of them were promoted to better positions, seven of whom were elevated to the episcopate. This whole arrangement of the King does indeed show, as Bancroft wrote to the bishops, "how careful his majestie is for the providing of livings for these learned men."

In addition to this immediate provision for the translators at their respective centers and the promised ecclesiastical preferments referred to, Bancroft was ordered by the King to move the bishops, deans, and chapters, also to contribute toward this work. According to Bancroft's letter to the bishops, July 31, 1604, this was because "sundry of them [the translators] must, of necessitie, have their chardges borne," implying that it was intended for such as had no other income or living, or whose income was too small, as also pointed out above. Of the amount required Bancroft says in the same letter: "I doe not thinke, that a thousand marks will finishe the worke, to be employed as in aforesayde." A mark being valued at 13s. 4d. in money of the time, this was equivalent to £666 13s. 4d., or a little over \$3,240 in United States money. But no record has yet been found to show that this money was ever actually secured; nor would a record of such solicited contributions necessarily have been made.

So far it was as it apparently should have been, that part of the expense should have been borne by the church, for a work that was distinctly of the church and for the church. And inasmuch as this was by order of the King, who in law was the head of the church, it was in effect, though



indirectly, equivalent to a royal support. Moreover, as this was accepted by the translators in lieu of direct remuneration from the royal treasury, surely no one can say that King James had no financial, or no real official, connection with this version which has since borne his name.

When the final revision committee met in London, Dr. Walker in his biography of John Boys, one of its members, says, "They went dayly to Stationers Hall, & in three quarters of a year, finished their task. All which time they had from the Company of Stationers xxxs (each) per week, duly paid them." Some have indeed contended that this could not possibly have been paid by the Company of Stationers. But it seems generally to have been overlooked that the proprietors of the so-called "Bible Stock" of that Company had quite a monopoly and it was in a flourishing condition, even bolstering up the Company of Stationers itself by lending it money at interest. And perhaps such payment of, or share in, expenses was a condition for sharing in the profits. If, according to Walker's account, the committee "to review the whole work" consisted of six, for the thirty-nine weeks it would have required £351 sterling; or if, according to the report to the Synod of Dort, November 16, 1618, it consisted of twelve, it would have required £702. But the report to the Synod of Dort undoubtedly gave the correct number. This is implied in the original instructions, in the tenth rule of which it is clearly stated that the final meeting was "to be of the chief *persons* of each company," while rule thirteen with equal clearness states

that each company was divided into two, each division with its own director, thus making six companies for the three centers. This clearly meant twelve men, if two were to be taken from each company. Indeed Mr. Downs, whom Dr. Walker mentions as being "sent for up to London" with Dr. Boys, belonged to the same subcommittee to which the latter belonged—the second Cambridge company—while the first Cambridge company no doubt had its own two representatives. So with the companies at the other two centers, it is altogether probable that Dr. Boys's notes were simply misinterpreted by his biographer, Dr. Walker, in confounding the whole committee meeting at a center with their divided committees.

After the final manuscript was ready it must also have taken a considerable amount of money for Dr. Miles Smith and Thomas Bilson to see it through the press. And as there is no record of the appropriation of any money from the public treasury, or of any personal payment by the King, it is only natural that we should suppose the printer now to have furnished the necessary amount. And this supposition is confirmed by a statement made by William Ball of London in 1651 in his *Brief Treatise concerning the Regulating of Printing*, in which he says, in defense of Matthew Barker's exclusive right to print the Bible, that his father (Robert Barker) "paid for the amended or corrected translation of the Bible £3,500, by reason whereof the translated copy did of right belong to him and his assignes." To whom this was paid is a matter of speculation, but the natural interpretation seems to be that it was paid to the

translators. This is as it should have been, for Barker was the royal patentee and accordingly he alone received any pecuniary benefit from its publication. Though, therefore, not directly paid for by the King or by the government, it was nevertheless of royal support, even though indirectly, as stated.

It might also be stated that Robert Barker as royal printer, like his father before him, *received from the King a yearly salary of £6 13s. 4d.*, one-half being paid at Michaelmas and the other half at Easter, as well as a grant of the manor of Upton, etc. He thus received at least some pay from the King, while he seems to have paid for the immediate work of printing as well as for the translation itself. Kilburne in his tract on *Dangerous Errors in Several Late Printed Bibles*, published in 1659, speaks of Mr. Hill and Mr. Field "purchasing the translated copy made in anno 1611," thus lending further confirmatory evidence that Barker's right of printing the Bible was his by purchase. This is also corroborated by other similar evidence, such as the fact that Robert Barker paid £600 in 1635 to hold the patent for his two younger sons as against the two older.

It has thus been shown that the necessary cash for the final publication of the work was furnished, as it should have been, by Barker the printer, who alone financially profited by its publication. But we have seen that it was by King James that the work was originally projected, by him the committees were really appointed, and by his order, as the recognized head of the church, the committees were locally provided for at their respective centers. So also by his

direction ecclesiastical preferments were promised, and in many cases granted, in recognition of their services; while their local stipends probably, and in some cases certainly, in the meantime continued. Then, regardless of the King's many follies, why should not the name of King James be associated with the completed work in the long-used historic name, "King James's Version"? And this all the more properly so—if, considered in the light of the spirit of the times in which it was produced, when, as the head of the church, the King's authority in such matters ecclesiastical was almost unquestioned.

### 3. Evidence from the Book Itself— Its Title-Page, Etc.

When the completed work issued from the press it purported to come with the authority of the throne. Its title-page reads: "Newly Translated out of the Originall Tongues: and with the former Translations diligently compared and reuised, by his Maiesties speciall Commandement. Appointed to be read in Churches." Its Dedication and its Preface also abundantly confirm this declaration upon its title-page.

That declaration upon its very first page should be sufficient evidence that it was prepared by King James's order and would, therefore, be entitled to the name "King James's Version." Surely no name of royalty could in any way be similarly associated with, and, therefore, used in naming, any other of the English versions. This version in its projection and execution was in a unique sense, as already shown, a royal version. And in the face of that declaration in confirmation of what has been said, the burden of



proof that it was not prepared by the "special commandment" of King James and that therefore it has no right to his name, must lie with those who deny such royal association with it. In the absence of *convincing proof* to the contrary, we may well take the title-page at its own statement, and accept the well-known name "King James's Version."

It has repeatedly been asserted that there is no authority for the line, "Appointed to be read in Churches," on the title-page. But here also the very presence of this line should be unmistakable proof of its authorization. Why should the translators, or the printer, want to have it there if it had no authority, and, therefore, no significance? To answer, as has been done, that it was placed there by Barker the printer so as to receive for the book popular recognition from the first and thus to hasten its sale, would be charging even him with unnecessary deceit, inasmuch as it was well known that a number of eminent scholars, duly appointed, had been engaged on the work, and this under the patronage of the King and of the church. Moreover, it would have been unwise, not to say dangerous, policy on the part of the King's printer, who had the royal patent. Therefore, this line standing there seems to be *prima facie* evidence that the work was so "appointed."

The line, "Appointed to be read in Churches," quite certainly, however, referred only to those of the Established Church of England. Dr. Barlow gives it as part of the King's plan for the new version, at the Hampton Court Conference, that it be "reuiewed by the *bishops*, and the chiefe learned of the Church; . . . and so this whole Church to be

bound vnto it, *and none other.*" Indeed, as Dr. Reynolds and other Puritans among the translators were of the conservatives and had never left the Established Church, but defended the liturgy and the necessity of conformity, it is seen that the Nonconformists were not represented on the committee of translators. Even the signers of the Millenary Petition, considered at the Hampton Court Conference, had not left the Established Church and were not, therefore, Nonconformists or Separatists, as they themselves declared.

But the word "appointed" in that line need not necessarily carry with it the idea of being forced upon, but perhaps rather provided or assigned to be read. Moreover, this line generally did not occur upon the title-page of the earlier small editions, very likely because they were not intended for church use. That this line was not necessarily intended to be compulsory could be shown by abundant evidence, such as its use, or the use of similar expressions, on the title-pages of contemporary books of homilies, the reading of which might be set aside by the officiating clergyman in delivering a sermon of his own. Confirmatory evidence of this is also found in some use of texts and quotations from other versions, in the theological literature of the period immediately following the publication of the new version. But that does not in the least prove that it was not officially authorized and appointed for public use, at least by Convocation, but only that such authorization and appointment were not necessarily compulsory.

But then why should formal action to place this line upon the title-page be

necessary, since the work was planned and patronized by the King himself? Such legal formalities are often omitted when there is general agreement. Then, too, perhaps no order of Council was necessary for this, as this version was to take the place of the Bishops' Bible, on whose title-page appeared the even stronger and more explicit statement, "Authorized and appointed to be read in the churches." Nor is there any record of any formal order of Council to do this, seeing that it had been approved by the Queen and the bishops and printed by the royal printer. And if no formal action was necessary here why should it have been necessary in the case of the version of 1611, which also had royal and church approval?

The fact of its authorization is further testified to by the fact that the former authorized version, the Bishops' Bible, ceased to be printed, just as, after the appearance of the similar statement upon the title-page of the Bishops' Bible, its authorized predecessor, the Great Bible, ceased to be printed.

This brings us to the consideration of the evidence under our last head, as suggested immediately above.

#### **4. Evidence from Its Succession to the Previous Authorized Version**

It was stated above that the version of 1611 was meant to succeed, or take the place of, the Bishops' version of 1568. It is now in order to prove this statement and to show what additional evidence this fact of succession affords, that it is proper to speak of our Bible as the "Authorized Version."

The first rule of instruction to the committee of translators was: "The

ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the Truth of the Original will permit." And according to rule fourteen, "These Translations to be used, when they agree better with the Text than the Bishops' Bible, viz., Tindall's, Matthew's, Coverdale's, Whitchurch's [the Great Bible], Geneva." The new version was, therefore, avowedly to be only a revision of the Bishops' Bible, in the light of the original text and with the use of the other versions where they were more in accord with the original. In further proof of this it may be stated that, after the printing of the first edition of the version of 1611, the Bishops' Bible, the then authorized version, ceased to be printed, the last edition of the complete Bible being printed in 1606, soon after plans for this revision had taken definite shape. With the Geneva version, the work of Nonconformists and, therefore, never authorized, it was different, for that continued to be printed for nearly half a century longer, and then was it finally superseded only because of the superior merits of the version of 1611.

Then, too, the use in this version of ornamental head-pieces and wood-cut capitals, formerly used in the Bishops' Bible, affords additional evidence that it was intended to take the place of that Bible. Thus the initial *T* with the figure of Neptune and his sea-horses, often used in the Bishops' Bible, is now used in this version to head the book of St. Matthew. And even the type is similar to, if not the same as, that used in that Bible.

Now,<sup>1</sup> as the propriety of speaking of the Bishops' Bible as the authorized version of its day has been called in



question, it is in place here to give reasons for calling it so.

Already on the title-page of its first edition in 1568 it had a portrait of Queen Elizabeth. And although no record has yet been found that it was ever publicly recognized or officially sanctioned by her, its first edition was already allowed to be issued with "*Cum priuilegio Regiae Maiestatis*" on the colophon. But it had the support of Convocation as is well known, and thus for liturgical use it took the place of the Great Bible. In 1571 the Convocation, in its "*Constitutions and Canons Ecclesiastical*," ordered that a copy be placed in every cathedral and in every church, "as far as it could be conveniently done," and that "every archbishop and bishop should have at his house a copy." This certainly was equivalent to authorizing it, and it must have had the Queen's approval by this time, even though, when first issued in 1568, she may not have formally approved it. But to understand the significance of such action of Convocation, it is necessary to bear in mind the place of Convocation in English constitutional history. The Convocations of Canterbury and York are "recognized constitutional assemblies of the English clergy." They are summoned by their archbishops, pursuant to a royal writ, whenever the Parliament is summoned. Among the things which it is their special province to consider are the security and defense of the church. The royal writ to the archbishop of Canterbury commands him, "by reason of certain difficult and urgent affairs concerning us, the security and defence of our Church of England, . . . to call together with all convenient speed, and in lawful

manner, the several bishops of the province of Canterbury, the deans of the cathedral churches, and also the archdeacons, chapters, and colleges, and the whole clergy of every diocese of the said province, to appear before the said metropolitan in the cathedral church of St. Paul, London, . . . to treat of, agree to, and *conclude* upon the premises and other things, which to them shall then at the same place be more clearly explained on our behalf." The Convocations are thus an "integral part of the body politic of the realm of England," and really are courts of the spirituality, the Upper House thereof being by statute constituted its High Court. And this was even more true in the days of Elizabeth and James than today, for then especially did the Convocation work "hand in hand with Parliament under licence and with the assent of the Crown." The powers of Convocation have since then been considerably restricted, but in those days action by Convocation in such matters ecclesiastical was considered authoritative and official. Then, surely, further action upon such a matter as a Bible version, by Parliament, Privy Council, or the Crown, was not essential to its official sanction.

But to return to our line of argument. It was stated above that the Bishops' Version was authorized by a canon of Convocation in 1571. It seems that by the year 1587 this order of Convocation was not strictly observed, for on July 16 of that year archbishop Whitgift wrote to the bishop of Lincoln to see to it that the injunctions of Convocation of 1571 be observed. This would further confirm the authority of Convocation in this matter.

Then, too, the title-pages of the different editions of this version throw some light upon the subject. As already said, the title-page of the first edition (1568) contained the Queen's portrait, and the colophon had the significant words, "Cum priuilegio Regiae Maiestatis." This certainly shows that the new version was at least not disapproved of by the Queen, even though, as some contend, no documentary evidence can be found to prove that she actually authorized or officially recognized it. When archbishop Parker presented a copy to her through Cecil and solicited her "gracious favor, licence and protection" for it, she did not receive it with disfavor. Indeed it would have been running a great risk to place "Cum priuilegio Regiae Maiestatis" in the colophon, and even to put her picture upon the title-page, without her permission, as all who understand those times and rulers must acknowledge.

This "Cum priuilegio Regiae Maiestatis" also occurs in several smaller editions, as well as in the colophon on the recto of the last leaf of the 1572 folio edition. By the time of the 1574 folio edition its authorization was clearly expressed on its title-page, "Set foorth by authoritee," as was done in several later editions until 1578. (Then from 1578 to 1584 no editions were printed, or at least no copies have come down to us.) But it is contended that this meant only episcopal authorization. But why then should this have been stated here for the first time, seeing that the version must have had episcopal authorization from the first, since, of the fifteen men known to have been employed upon it, eleven were bishops, three occupied other important

ecclesiastical positions, while the whole work was under the superintendence of Archbishop Parker? But even though it could be proved that this meant only episcopal authorization, now for the first time published, from what has been said before about the powers of Convocation at that time, it is clear that such authorization was legal and therefore sufficient.

By 1584, after Whitgift had become archbishop of Canterbury, we find what appears to be another step in advance in official recognition, the title-page of the folio edition of that year containing the words, "Of that translation authorized to be read in churches." And with the beautiful folio edition of 1585 the authorization seems to be still more fully and explicitly stated, "Authorized and appointed to be read in Churches." This line appears in the successive editions up to 1602. Whether it was on the title-page of the last edition (1606) the writer is unable to say.

A further evidence of the authorization of the Bishops' Bible is the fact that it was intended to take the place of the Great Bible, which was plainly authorized, having been copyrighted on November 14, 1539, and ordered to be set up in churches by proclamation of King Henry VIII, May 6, 1541. That it was meant to take the place of the Great Bible is apparent from the fact that it was the work of ecclesiastical officials, including the Primate of all England. Then, too, the first rule that was to govern its preparation was: "To followe the Commune Englishe Translacion, vsed in the Churches and not to receed from yt but wher yt varieth manifestlye from the Hebrue or Greke originall." This shows that it was



meant to be a revision of the translation referred to, namely, the Great Bible. And, after the Bishops' Bible was printed and officially recognized, the Great Bible ceased to be printed, the last edition being by Cawood in 1569. This was one year after the first edition of the Bishops' Bible and two years before its indorsement by Convocation. The correspondence of the time on the subject also indicates that it was meant to take the place of the Great Bible. The Bishops' Bible was thus considered as the official successor to the Great Bible, and therefore as inheriting all its rights. And even though the Queen had not publicly sanctioned, nor Parliament formally indorsed, it, its authorization by Convocation, as before stated, was in law official, without any further civil authorization.

So, in like manner, as before made plain, the version of 1611 was to take the place of this authorized Bishops' Bible, which now ceased to be printed; and therefore it inherited all the rights and privileges of that version. An evidence of this is seen in the fact that in the revised Prayer-Book of 1662 the Epistles and Gospels and other extracts generally,

except the Psalms and Commandments and part of the Communion Service, were taken from the version of 1611. This revised Prayer-Book was adopted and subscribed by the clergy of both houses of Convocation, December 20, 1661; and in the spring of 1662, it was adopted by Parliament in the Act of Uniformity, receiving the royal assent on May 19. This shows that the version of 1611, now officially used in the Prayer-Book, was regarded as having as full authorization as had its authorized predecessors, the Bishops' version and the Great Bible. And indeed this action on the Prayer-Book may be considered as a further authorization of at least those parts of the version of 1611 used therein.

Our conclusion, therefore, is that the sum of the evidence, from the history of its projection, from the history of its execution, from the book itself—its title-page, etc., and from its succession to the previous authorized version, is abundantly sufficient to prove that the version of 1611 of our English Bible is fully entitled to the time-honored names, "King James's Version" and the "Authorized Version."

# THE AMERICAN INSTITUTE OF SACRED LITERATURE

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## A PROFESSIONAL READING COURSE ON THE RELIGION OF THE HEBREWS AND MODERN SCHOLARSHIP

J. M. POWIS SMITH

*The historical view of Hebrew religion is now accepted by practically all scholars. Whether it be right or wrong, it must be reckoned with by every intelligent Bible student. It is not sufficient to denounce it vehemently without knowing what it really is; nor is it creditable to pose as its advocate with no real conception of its significance. Friend and foe alike must study to become intelligently familiar with the method, spirit, and results of this school of interpretation. No honest seeker after truth dare ignore it. The course here begun offers an excellent opportunity to all who feel the need of fuller acquaintance with the modern interpretation of Old Testament religion.*

*All readers in this course are requested to see that their names are enrolled as such at the office of the Institute.*

In this and three succeeding studies it is proposed to survey the religion of the Old Testament from the point of view of some representatives of the modern school of historical interpretation. The outstanding aim of modern scholarship in this field is to arrive at a full understanding and appreciation of Hebrew religion as a historical product. Former generations of scholars have approached the Old Testament from other points of view, seeking to secure from it information and guidance for the interpretation of the New Testament for example, or endeavoring to find in it facts and guidance in the construction of a theological system. The modern scholar has no such ulterior motive; he studies the Old Testament for its own sake. He desires to know precisely what the religious ideas and ideals of the Hebrew were and what were the influences that went into the formulation of those ideas and ideals. He wishes

to trace the origin and growth of Hebrew religion, watching its modification and expansion from generation to generation and entering into lively sympathy with its makers in the various vicissitudes through which they were forced to pass in the making.

For convenience' sake the four studies will be arranged as follows: (1) A General Survey of Hebrew Religion; (2) The Religion of the Prophets; (3) Messianic and Eschatological Thought; (4) Modern Estimates of the Old Testament. The books required for the studies are:

- A. B. Davidson, *The Theology of the Old Testament.*
- K. Budde, *The Religion of Israel to the Exile.*
- T. K. Cheyne, *Jewish Religious Life after the Exile.*
- K. Marti, *The Religion of the Old Testament: Its Place Among the Religions of the Nearer East.*
- A. C. Welch, *The Religion of Israel under the Kingdom.*



W. H. Bennett, *The Religion of the Post-Exilic Prophets*.

R. H. Charles, *A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity* (2d ed.).

George Adam Smith, *Modern Criticism and the Preaching of the Old Testament*.

J. P. Peters, *The Old Testament and the New Scholarship*.

A. W. Vernon, *The Religious Value of the Old Testament in the Light of Modern Scholarship*.

W. G. Jordan, *Biblical Criticism and Modern Thought, or the Place of the Old Testament Documents in the Life of To-day*.

### I. A General Survey of Hebrew Religion

In taking up A. B. Davidson's *Theology of the Old Testament*, we are dealing with the work of one of the greatest of Scottish teachers. He lived and taught at a time of transition, when the older view of the Bible was breaking down and the newer view was being worked out and formulated. This characteristic of the period is reflected in all of his work and especially in this volume. The titles of the succeeding chapters read like a list of subjects from a treatise on systematic theology. We are asked to study such themes as "the doctrine of God," "the divine nature and attributes," "the doctrine of man," "sin," "redemption," "atonement," and "immortality." This means that the author brings to the Old Testament a theological scheme and calls upon the Old Testament for contributions to the filling-out of the scheme. The better way would have been to allow the Old Testament itself to suggest the framework within which the picture of its religious life should be set.

Professor Davidson clearly recognizes that the Old Testament does not contain a system of theology, but rather a congeries of religious conceptions, beliefs, hopes, and aspirations. It is a practical book, not a theoretical one. Hence the only legitimate way to present the religious life of the Old Testament is in the form of a history of the religion of Israel. But in order to write a history it is necessary that our sources of information be carefully arranged in chronological order and critically used. Davidson, however, is hesitant as to the possibility of definitely dating much of the Old Testament literature. Hence he satisfies himself with arranging it in a few great groups which succeed each other chronologically and leaves the questions of chronological order within the respective groups to a large extent open.

It is on the side of rooting the religion of Israel in the thought and life of the times that Davidson is least satisfactory. As a matter of fact the religious life of the Hebrews was a part of their whole life, or rather it was their whole life looked at from the religious point of view. Now the life of Israel was subject to great and ever-recurring fluctuations. The whole trend of that life was largely dependent upon and involved in the larger life of the oriental world to which it belonged. It is impossible to understand the religion of Israel aright apart from full recognition of the way in which politics and religion were one and inseparable and constant attention to the stream of influences continually flowing through Israel from the world without. Davidson's Israel is represented as though it and God were the

only occupants of the universe. Its religious experience was wrought out in a vacuum.

Davidson's treatment of the chapter on "The Divine Nature" is a fair example of his method and point of view, with their limitations. He proceeds first to set forth the views of the Old Testament as to how God may be known; he then discusses the essence and the attributes of God, his unity, the sole God-head of Jehovah in later prophecy, and his personality and spirituality. This is all treated in the way of abstract exposition of the content of Scripture bearing upon these themes. There is no recognition of stages of development; nor is there any attempt at discovering the causes which led to the growth of these conceptions. Yet no biblical idea offers greater opportunity for a study in development than does the conception of God. Starting with the thought of Jehovah as one among many gods they finally came to regard him as the only God and that as the result of a historical process that was full of romance and tragedy.

Davidson's work is thus lacking in a genuinely historical method and point of view which would give coherence to the entire study and vitalize it. But in many a discussion of an isolated topic, he delights us with his penetrating insight and his sympathetic appreciation. His work would doubtless have measured up more nearly to our expectation had he lived to edit it completely from the standpoint won in his later years and to prepare it for final printing.

Totally different from Davidson in their approach to the subject are the two series of "American Lectures on

the History of Religion" by Karl Budde and T. K. Cheyne. In *The Religion of Israel to the Exile*, Budde offers a very interesting and suggestive sketch of the religious life of Israel from the days of Moses to the age of Deutero-Isaiah. His work falls into six chapters, viz., (1) Origin of the Yahweh-Religion; (2) Yahweh and his rivals; (3) Priests, Prophets, Kings: The Champions of Yahweh; (4) The Foreign Powers and the Written Prophecy of the Northern Kingdom; (5) The Religion of Yahweh in Judah in Conflict with the World-Power; (6) The Collapse of Judah and the Bases of its Re-establishment. This outline promises well. It reveals a distinctly historical point of view. It links up the religious experience with its political and social environment and makes it possible to consider their mutual relationship.

Budde's first main proposition is that Israel borrowed its God, Yahweh, from the Kenites, among whom Moses had learned of him during his residence with Jethro at Sinai. This view, not new with Budde, but given greater currency by this book, has come to be widely accepted among scholars. Budde's contribution to this Kenite hypothesis was his contention that the wonderful ethical development of the Hebrew religion is to be traced to the fact that Israel deliberately chose its God at Sinai and so enlisted its will upon the side of religion. Other peoples had taken their religion from the preceding generations of their own people, drinking it in with their mothers' milk. But Israel deliberately turned away from its old gods and gave itself to the service of Yahweh, a new god. Before we resign



ourselves too easily to this explanation, it might be well to enquire whether or not Israel was the only people that forsook its old gods and deliberately took up with new ones. Furthermore, can the nature of so complex a thing as a great religion be explained ordinarily by quite so simple a cause?

Budde then traces the struggle that set in at once upon the entry into Canaan between Yahweh, the god of the invader, and the Baalim, the gods of the inhabitants. This is one of the most valuable parts of the book. It shows how two different types of culture were now brought face to face and how the lower stage was forced to go to school to the higher. The culture of the nomad could not persist in an agricultural domain. Israel rapidly learned from Canaan. But culture and religion were indissolubly united. Hence in learning Canaanitish culture, Israel was in imminent danger of losing Yahweh. How could Israel take up farming industries and ignore the patron gods of those industries? The temptation toward the complete acceptance of Baalism, along with and as a part of the culture of Canaan was almost irresistible. But here came in the work of the prophets in particular. They stood forth as uncompromising champions of Yahweh over against the Baalim. The struggle between the religious conceptions and ideals of the desert and the corresponding customs and institutions of the Baalistic Canaanites was arduous and long. The result was complete victory for neither side. Yahweh held the field of battle finally; but he did so only by gradually taking to himself very largely of the ideas and functions form-

erly associated with and exercised by the Baalim.

This is indicative of the spirit and method of Budde's work throughout. It shows admirable historical method and ability to present vividly and clearly the great issues involved. We might wonder, at the present time, whether or not the situation in Canaan was quite as clear-cut and definitely outlined as Budde conceived it. It now looks as though incoming Israel had to meet and reckon with not only Baalistic Canaanites, but also earlier groups of Israelites who had preceded them into Canaan and been living there for generations. Did these earlier settlers serve Yahweh or Baal? What was their attitude toward their brethren of more recent arrival? Were they helpful in the struggle with Baalism or did they seriously complicate the problem?

Cheyne's *Jewish Religious Life after the Exile* takes up the subject where Budde left it. Owing to the uncertainty attaching to the time of the origin of much of the post-exilic literature, Cheyne does not carry through a chronological survey of post-exilic religion. The first two lectures are chronologically ordered, being given to the "Religious Life in Judaea before the Arrival of Nehemiah," and "The Reconstitution of the Jewish and the Samaritan Communities." The remaining four deal with certain phases of Judaism in a general way, viz., (1) Jewish Religious Ideals; (2) Jewish Wisdom; (3) Orthodox and Heretical Wisdom, and (4) Judaism: Its Power of Attracting Foreigners; Its Higher Theology; Its Relation to Greece, Persia, and Babylon.

Cheyne's exposition of Jewish religion

shows that the post-exilic period was an age of constant struggle and trial. The religion of the age was wrought out in the furnace of affliction. Opposition and persecution made zealots of the Jews. The greater the discouragements became, the stronger grew their faith. On the basis of any proper treatment of the period, this general situation will be found to be true. Some questions that will confront the thoughtful reader of Cheyne are (1) What basis is there for his chronological assignment of the literary sources? Is it not to a considerable extent an arbitrary procedure? Would a different assignment materially affect the results? (2) Is the conception of the servant of Yahweh as the personified prophets and idealists of the age defensible? (3) Is Cheyne right in recognizing the influence of Babylonian, Persian, and Greek thought upon the development of Judaism? Has he given sufficient credit to these influences? Are these the only foreign sources of influence to be recognized? Few books on Hebrew religion are so provocative of thought and question as this group of lectures.

Marti's *Religion of the Old Testament* possesses the advantage of being a historical presentation of the entire course of the growth of Hebrew religion written by one man. The scheme of organization is simple and suggestive. The religion of the Hebrews is studied in its four main stages of development, viz., (1) the Religion of the Nomad; (2) the Religion of the Farmer; (3) the Religion of the Prophets; (4) the Religion of the Law. The treatment is throughout little more than a suggestive outline. Following along the same line as

Budde, he emphasizes much the sharp distinction between the religion of the desert and that of the Canaanitish farm. The God of the former is naturally a much more simple deity than the God of the latter. The ethics of the desert are likewise much less complex and more primitive than the ethics of the cultured regions and peoples. The simple ritual of the desert becomes much more elaborate and splendid in Canaan. The prophets sticking closely to the simple austere conceptions of the desert insisted upon an ethical conception of God and of duty which was in deadly opposition to the standards of Baalism. The law gathered up the ideals of the prophets and standardized them, making them statutory and obligatory upon all. The spirit of prophetic religion passed away. Ritualistic requirements were now elevated to the same plane with moral and spiritual ideals. Particularistic and exclusive conceptions gained full sway.

We may ask whether or not the various stages of the religion were so clearly differentiated one from the other in character and so sharply separated in time, as Marti supposes. Was not the transition from one to the other more gradual, almost imperceptible? Did not prophetic and priestly conceptions of religion run alongside of each other from the beginning to the end? Is enough attention bestowed upon the question of foreign influences during the exilic and post-exilic periods?

Books of value for further study are: E. Kautzsch, article "The Religion of Israel," in Hastings, *Dictionary of the Bible*, Vol. V. A. Duff, *Old Testament Theology* (2 vols.).



C. Piepenbring, *Theology of the Old Testament*.

G. B. Gray, *The Divine Discipline of Israel*.

W. E. Addis, *Hebrew Religion to the Establishment of Judaism under Ezra*.

C. G. Montefiore, *Lectures on the Origin and Growth of Religion as Illustrated by the Religion of the Ancient Hebrews*.

H. Schultz, *Old Testament Theology* (2 vols.).

The more recent contributions to the study of Hebrew religion are, unfortunately for our purpose, in German. For those who can read them a few titles are added here:

B. Stade und A. Bertholet, *Biblische Theologie des Alten Testament* (2 vols.).

This is the most complete presentation of a strictly historical view from a radical standpoint.

Ed. König, *Geschichte der alttestamentliche Religion*.

A conservative representation of the modern viewpoint.

Ernst Sellin, *Die alttestamentliche Religion im Rahmen der andern altorientalischen*.

A brief sketch, equally conservative with König, but admitting a large share

of oriental influence upon Hebrew thought.

B. Baentsch, *Altorientalische und israelitische Monotheismus*.

A concise presentation of a complete reconstruction of the historical conception of Hebrew religion, obtained largely by supposing that the Hebrews were the religious heirs of Babylonia.

Some topics for further consideration are here appended. What was the contribution to Hebrew religion, if any, of the various peoples with whom Israel was successively brought into close relationship, viz., Egyptians, Canaanites, Assyrians, Babylonians, Persians, and Greeks? Is religion a function of culture? Or, can religion remain unaffected by the civilization of which it forms a part? What was the outstanding, or differentiating, characteristic of Hebrew religion—faith in God, lofty ethical tone, undying hope, or conception of a world-mission? Was Hebrew religious progress attained in any different way from that of modern times?

## SUGGESTIONS TO LEADERS OF CLASSES USING THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS<sup>1</sup>

The successful leader of a class must aim to accomplish five things:

1. To gain a larger and more comprehensive view of his subject than the members of the group whose work he is to direct.
2. To master the material which the group is expected to study.
3. To make characters and history live

in the imagination of the members of the class.

4. To find ways of helping the members to report effectively upon their work and to digest and discuss it.
5. To lead the members of the group to gain inspiration for higher living through their task and therefore to perform it joyfully and intelligently.

<sup>1</sup>The suggestions relate to the first month's work, the student's material for which appeared in the *Biblical World* for September and may now be obtained in pamphlet reprints for use with classes. Address: THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago.

In dealing with a subject so large and comprehensive as the "Origin and Teaching of the New Testament Books" it should be borne in mind that the majority of the members of a class may not be accustomed to taking large views of a subject nor to giving to it thorough study. Every effort should be made, therefore, to present the subject simply. A leader should feel at liberty to modify even the directions for study in individual cases. Especially will this be advisable in connection with the study of Paul's letters. A full outline is given of each letter. By the help of this the parts of the letter that show most clearly why it was written can be selected by the leader and the reading confined to such portions, if the reading of the whole of the letter seems too great a task for each member. Many leaders make the mistake of expecting too thorough work and too great results, and, not receiving them, become discouraged. If a class can be inspired with an enthusiastic *interest* in the course, and can gain a *little* better appreciation of the New Testament books from it, and a point of view from which these books should always be studied, a result well worth while will be accomplished, although it may not be all that a leader might desire or all that can be obtained in some cases. To adjust work to the caliber of a class is one of the arts of good teaching.

If possible let each member of the class procure two copies of the New Testament and a good-sized blank book. As the study proceeds let every heading given in the directions for study be copied and under it pasted the scripture material. In the case of the letters the main heading may be copied and the subdivisions indicated in the margin of the notebook after the letter itself is pasted in. A student doing this will have a complete and chronological presentation of the New Testament books.

Since one object of this course is to teach the student to use his Bible and to get

his knowledge at first hand from it, his reading of many books is not urged. Titles of a few volumes of the reference list are marked with an asterisk to indicate that they are enjoyable reading for the ordinary student.

It usually requires more preparation on the part of a leader to present a subject simply, than to give back to a class all that he knows and has not fully digested. A leader should read widely in order to grasp his subject fully and then, maintaining a perspective, he should make his presentation extremely simple, touching only the main points of his picture, and carefully avoiding confusion of the important and the less important.

The suggestions given from month to month are designed to economize time by designating specific reading, by clarifying the historical background, and by providing special topics upon which members of the class may report, and other topics which may profitably form the basis of class discussions.

As to reading, one must recognize that not all the problems of date and authorship in connection with the books of the New Testament have been solved, and different authors may not always agree in their solutions. The general positions taken in the course itself are those which seem to be most tenable, so far as scientific investigation has yet proceeded. In dealing with a popular course such a position must be assumed, since it is of no advantage with the elementary student to enter into the arguments of the case. It should be kept continually in mind that the object to be accomplished by this course is to make those who study it appreciate the vigorous personalities of the men who wrote the New Testament books, the stimulating and troubled times in which they lived, the readjustments of their own beliefs which they were forced to make, the external problems with which they grappled,



the characteristics of form and thought which were local and temporary, and the discovery of those mountain peaks of spiritual truth which constitute the priceless inheritance of the Christian church today.

### Programs for Class Work

Two programs for each month are presented. Should more than two meetings a month be desired, division of these programs may easily be made.

#### Program I

*Leader:* Palestine in the First Century. The Pharisees. The Death of Jesus.

*Members:* (1) Paul's early home, education, and activities as a zealous Pharisee. (2) Paul's conflict with the early Christians and active persecution. (3) Paul's vision of Christ, and enthusiastic allegiance to his cause (use all accounts). (4) Paul's pre-Antiochian ministry, inner struggles, and outer opportunity and opposition.

*Leader and members:* (1) Discussion of the outline "Periods of Christian History" and then of the Chart: "Books Arranged in Classes Chronologically." Compare with this the arrangement in the New Testament. (2) A preliminary map study of Paul's world.

#### Program II

*Leader:* Paul's world considered from the political, social, and religious point of view.

*Members:* (1) The Christians in Antioch under Paul and Barnabas; evangelistic methods; missionary spirit of the church in Antioch and the attitude of the Jerusalem Christians toward it. (2) The question of gentile obedience to the Jewish law and Paul's position upon it. (3) Map study; the first journey which took Paul into Europe. (4) Paul's purpose in writing

letters (illustrated by enumerations of some of the difficulties which arose in the churches at Thessalonica, and Galatia). (5) Paul's personal characteristics as expressed in the letters to these churches.

*Subjects for discussion:* (1) How vital was Paul's great problem of Law versus Faith? (2) Has the modern church its problems? What are some of them? Who is solving them?

### REFERENCE READING

\*Wrede, *The Origin of the New Testament*, Preface, Introduction, and chap. i (brief and not technical, suitable for popular reading); Moffatt, *An Introduction to the Literature of the New Testament*, selections from pp. 1-130 ("International Theological Library," comprehensive, technical); Julicher, *An Introduction to the New Testament*, chapter on Paul, pp. 32-102; Gregory, *The Canon and Text of the New Testament*, Introduction and chap. i (exceedingly interesting, not too technical); Moore, *The New Testament in the Christian Church*, chap. i; Morrison, *The Jews under Roman Rule*; \*Mathews, *New Testament Times in Palestine*; \*Burton, *Handbook on the Life of Paul*, Introductions to Letters; Burton, *The Records and Letters of the Apostolic Age*, text of the New Testament exclusive of the Gospels; Stevens, *The Messages of Paul*, pp. 1-167; \*Stevens, *The Epistles of Paul in Modern English*; Scott, *The Apologetic of the New Testament*, Lecture 3; Lake, *The Earlier Epistles of Paul*; Peake, *Introduction to the New Testament*, chaps. i-iv; von Soden, *Early Christian Literature*, pp. 1-71; \*Bacon, *The Making of the New Testament*, pp. 1-79 (a popular treatment); Lives of Paul, by Farrar, Gilbert, \*Stalker, Wrede, \*Bird; Hastings' *Dictionary of the Bible*, articles on Paul the Apostle, Law in the New Testament, (1), Epistle, 2 (b), I Corinthians, II Corinthians, Galatians, Epistle to Galatians, I, II, Epistle to Thessalonians.

No one leader is likely to use all of the books and articles in the preceding list, but a large variety is suggested on the supposition that some of them will be available.

## CURRENT OPINION

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### **The Moral Sense of Present-Day America**

In an article published in the *American Journal of Sociology* for July, under the title "The New England Conscience," Louis Wallis declares that the moral energy of our Puritan forefathers is neither dead nor sleeping, but that it stands at the basis of the national character, and is now struggling to adjust itself to the ethical demands of today. Our moral sense is trying to work amid the new atmosphere created by the social revolution of the last twenty years.

There has been a change from individualistic to sociological ways of thinking which has put its mark on every side of American life. In politics, twenty years ago, popular attention was concentrated upon individuals and their doings; but now the cry is for "social justice." In the field of industry, the successful man was formerly given all the credit for his success; but now it is more and more perceived that wealth is a social creation in which the individual counts less than was once taken for granted. In religion, twenty years ago, the gospel of personal salvation was at the front; but now, the higher criticism, by its emphasis upon morality and conscience, is revealing the social basis of the Hebrew-Christian religion; and the "social gospel" is claiming attention. We are learning that the different social problems, in their deeper analysis, are parts, or phases, of one fundamental social problem which refuses to be cut up into sections and solved piecemeal.

In the midst of this new social atmosphere, the New England conscience is trying to find itself. Our new sociological insight has not yet disposed of the superstition that the uninstructed conscience is fully equipped unto all good works. Morality in its conventional forms is perplexed and baffled by the social problem, and utters no command-

ing message. America has ceased to produce leaders whose chief emphasis falls upon "the individual" in the campaign against sin. The moral teacher and censor of twenty years ago cannot get his former hearing. We are struggling with the fact that the problem of "great wealth" raises the whole subject of the social system in which wealth is made; and the discussion which is now going on brings into debate the categories of property in capital and land which lie at the foundation of all business.

While we have big problems to solve, the conscience of the people is more fully awake than ever. We are moving into a new period in which the question is not whether America is to be controlled by radicalism or by conservatism, but: Shall radicalism be controlled by sanity or by insanity? The force of conscience is like that of steam in the locomotive, which is guided by the logic of the engine's mechanism and by the intelligence of the engineer. Conscience, like steam, is a good servant but a bad master. America today has reached the turning of the ways. It has plenty of the propelling force of conscience; and it has also a new and unused stock of social insight. The immediate future will depend upon the intelligence with which our leaders teach us to apply our insight to our conscience.

### **Jesus Christ the Leader of the Ages**

"Forward with Christ," not "Back to Christ," should be the watchword of the modern Christian if he believes in the permanent leadership of Christ. So writes Professor Arthur C. McGiffert, of the Union Theological Seminary, in the July *Hibbert Journal*. The great purpose of religion, he says, is to give men faith in the future as they look and labor for better things to come. Christianity, old as it seems, is still



but young; and neither our fathers nor we have seen or known all that is yet to be.

Instead of being a wholly new thing, Christianity is part of the forward-looking process which gave Judaism to the world. We have no warrant from Jesus in drawing a sharp line between the Old and the New Testaments. It is no new faith that he taught, and no new church he founded. He lived and died within the field of Jewish loyalty, steeped in the traditions of his race, proud of its heritage, devoted to its ideals. Had his people heeded his message, there would have been no distinct Christian movement.

But when Judaism would have none of him, his figure was made the center of an independent cult. The apostle Paul, seeking escape from his corrupt nature, found in the risen Christ a redeemer from flesh, and sin, and death. In this experience of Paul, the new faith was born; and as a result of his labors, a new religion took its place among the great religions of the world.

Judaism, like most religions of antiquity, was a state affair. Religion and patriotism were synonymous. Only as a member of the chosen race, could the individual enjoy the favor of God and enter into communion with him.

On the other hand, Jewish as it was, the religion of Jesus was at heart the assertion of personal religion as distinguished from merely external, formal, public, and national religion. This character Christianity bore for many a day. With the breaking-down of national barriers, and the disappearance of racial customs and prejudices within the one, great, Roman empire, individualism was fast taking the place of nationalism. Religion was ceasing to be a merely state affair, and was more and more called upon to meet personal needs hitherto little felt. Into this situation, Christianity was abruptly thrown, and found it altogether congenial.

But the tendency of all institutions is to

grow stereotyped. Whether against external foes or internal nonconformists, every community instinctively organizes and arms itself to prevent its own disintegration and destruction. The Christian church was no exception to this rule. Thus Christianity became, in its turn, what Judaism and many another religion had been before it, a public and formal cult, with fixed orders of worship, rules of conduct, and formulae of belief. The national character which it lacked in the beginning, it finally acquired through its establishment in the fourth century as the state religion of the empire.

The dominance which the Catholic church finally attained over the peoples and nations of western Europe was due not so much to its Christianity as to its Romanism. Not the ideals of Jesus, but of Rome, were realized in this development. Roman absolutism, Roman genius for government, Roman law were exhibited in it and commanded assent by their very masterfulness. In becoming a public cult, and particularly in fulfilling the external and formal function of a state religion, Christianity departed far from its original purpose. The religious life of the Christian church in the later days of the Roman empire and throughout the greater part of the Middle Ages was largely pagan in its essence, rather than Christian.

And yet it was not wholly so. Over and over again we catch glimpses of lives dominated by the principles of Jesus and molded by his experience. All the great religious revivals of the Middle Ages were due wholly or in large part, to the influence of his figure. Always the re-discovery of Jesus meant the re-birth of Christianity.

In many cases the church, with a natural instinct of self-preservation, distrustful of all disintegrating tendencies, summarily crushed its seers and prophets, and one after another devout soul seeking his own way of living his own religious life and meeting his own religious needs suffered martyrdom for his faith.

But the church has not always been so blind. The standing witness to its wisdom and tolerance is monasticism. Nearly all the important reformations in the history of the church began in monasticism. Benedict, Hildebrand, St. Bernard, St. Francis of Assisi, Martin Luther, one after another of the great innovators to whom Christianity owes much of its progress, matured in cloistral retirement the principles which were later to stir the Christian world and modify the course of history. Christianity has always been the vital faith of individuals, and not merely a public or national cult.

Being the religion of many men of many minds, a personal affair rather than merely a public and formal cult, is Christianity, then, to be viewed only as a chaos of diversities and contradictions? As a matter of fact, with all the variety there is a real and continuing unity suggested by its very name. The figure of Jesus Christ, made by the apostle Paul the foundation of the new faith, has retained ever since, if not always a dominant, at any rate a prominent place in it. The unity thus given to Christianity is a vital rather than a formal unity. Jesus Christ brings to those who believe in him the inspiration of an ideal, and invites them to that which they count the best. And because, like the world itself, Christianity is living, not dead—growing, not stationary—the motto “Back to Christ,” which has formed the war-cry of many of the older reformations, is out of place. History justifies us in saying that no backward-facing movement or institution can permanently serve this constantly changing world of today and tomorrow.

### **The Prospects of Christianity**

Can Christianity come to terms with the awakening self-consciousness of modern civilization, with its vast equipment of new scientific knowledge, and animated for the first time by ideals which are not borrowed

from classical or Hebrew antiquity? This absorbing and vital question of today's church is taken up in the *Harvard Theological Review* for July, by Rev. Stewart Means, rector of St. John's Church, New Haven, in a thoughtful paper under the title “The Future of Religion.”

The future of Christianity will be determined very largely by forces which are even now operating upon it and shaping its course. It is no exaggeration to say that no other two ideas or forces have had so much influence in the last hundred years or so as Democracy and Science. Whether one likes or dislikes them, it cannot be disputed that no other ideas have had such a vital influence as these.

Every social disturbance, every national movement, every theoretical discussion of the great problems of civilization is influenced by this democratic idea. The political institutions of Europe have been transformed by democracy. Its growth is one of the mysteries of history. When it has been resisted, revolution has invariably followed. It is the most dissolving force ever brought to bear upon old institutions. It breaks into the inertia of the Orient. It seems to work with the relentlessness of a physical law.

When we look at history frankly, without personal or party prejudice, we see that the vast mass of Christian institutions have been anti-democratic in their origin. That is, they rest upon privilege. All religious institutions follow the type presented by the social development of the age in which they arise. In the history of Western Europe, Christianity was at first the religion of the governing classes, with the cities as its centers. When the country folk were christianized, they were therefore drawn into a church already based on aristocracy. As a historical organization (but not necessarily as a spiritual institution) the church has seemed for many centuries to be on the anti-



democratic side of human affairs; and with the rise of the new social order, the disestablishment of every church in Europe seems inevitable.

The real problem of the church is not to win the rich or fashionable but to get hold of the common people. The problem of presenting religion to a large, free, and to a great extent unintelligent democracy has never before been attempted by the Christian church.

The influence of science in shaping the future of Christianity is equally potent, but not so objective. Far removed from the turbulent life of the democratic millions, the progress of knowledge goes quietly on. Since the time when Copernicus destroyed the old cosmology, the new science has been creating a new world and a new mind in that world. It is the method of science, rather than its results, and the conceptions upon which it rests, that are most significant for theology and religion. In its sweep and operation, the scientific spirit has many resemblances to the democratic, and works unconsciously for the same ends. It recognizes no sacred preserves, and has invaded the territory hitherto jealously guarded by the ecclesiastic and theologian. It refuses to believe that any class of men is endowed with miraculous powers, or has special authority to speak the mind of God. Religion has become the study, not alone of the theologian, but of the historian, the psychologist, and the philosopher.

In the eyes of many, the whole tendency of these two forces appears ominous and burdened with disaster. The whole movement and process seem critical, negative, and destructive. But much abides. A period of great change in history always means advance and progress when it is the result of such a vigorous and energetic movement in the world's life as that going on around us.

The broad basis of democratic self-consciousness is a firmer foundation for

social order than the narrow support of the most intelligent aristocracy. In the case of science, there is added to the community a great class of thoughtful and cultivated minds. Both science and democracy assume the necessity of freedom, which, in turn, sharpens and emphasizes the consciousness of personality. Christianity has not escaped the influence of this vast scientific movement. One result which is of supreme interest is the new conception of the character and person of Christ. He stands out now more clearly, in the simplicity of his moral and spiritual power, than ever before. His message comes clear and straight, answering to the deepest needs of man's nature. He stands before the soul that is swathed in the graveclothes of selfishness, sin, and death, bound hand and foot in the fetters of custom, tradition, and ignorance; and the clear voice, in calm and conquering tones, utters the command: "Loose him and let him go."

### **The Early Reformers and the Bible**

The idea that Calvin and Luther put an infallible Book in the place of an infallible Church is vigorously opposed by Professor George Jackson, in the *London Quarterly Review* for July. The view which he combats is treated as a kind of modern superstition which is based on the attitude and work of the dogmatic Protestant theologians who succeeded the early reformers. If today's Protestantism is to weather the storms which have burst upon it from all quarters of the intellectual heavens, it must be—says this writer—by a return to the principles which the Reformers were the first to set forth in all the might of their simplicity.

The Augsburg Confession of 1530, the most authoritative symbol of the Lutheran faith, contains no doctrine of Scripture; and the same is true of the Heidelberg Catechism of 1563. In Calvin's *Institutes*,

out of eighty chapters only a few pages are devoted to the subject. Nevertheless, the writings of the early Reformers reveal an unmistakable attitude toward the Scriptures, and a way of using them, which were all their own.

It is not in their work as translators, exegetes, or humanists that the distinctive services of the early Reformers to the Bible are to be found. It is rather in their sense of the significance of Scripture as a whole, and the new use of it which they made and which they vindicated in the experience of believing men. It is only as we remember that to the early Reformers the Bible was a means of direct, personal fellowship with God, that we can correctly understand in what sense they spoke of it as the Word of God. Later Protestantism has often identified the Bible with the Word of God. But this was not the position of the early Protestants. Luther and his fellow-workers held that in the Bible as a whole, the purpose of God speaks to our spirits and attests itself to the hearts of men by its divine power. Early Protestantism virtually said, "Read for thyself, and as thou redest, if it be but with open mind and heart, the Divine Word shall verify itself. This is no matter for Pope or Council. It lies betwixt thyself and God. If thine own heart misgive thee, no word of man can make thee sure."

Having thus emphasized the general attitude of the early Reformers toward the Bible, it should not surprise us to discover with what reverent freedom they turned the searchlight of criticism upon Scripture. All the leading Reformers admit errors in the Scriptures; but Luther goes beyond them all in the freedom with which he expresses himself on critical questions. What matters it, he asks, even though Moses did not write the Book of Genesis? The Book of Proverbs is a fine book, he declares; but neither it nor Ecclesiastes is the work of Solomon. The Books of

Kings are a hundred times better than the Books of Chronicles, and more to be preferred. The Book of Esther Judaizes too much. The Book of James is a right strawy epistle. Hebrews was not written by Paul, but by one who built on another's foundation. And as for the Book of Revelation, Luther frankly says that he cannot detect any trace of its having been inspired by the Holy Ghost. It was his fearless confidence in the substance of Scripture which delivered him from that tenacity about trifles which has been the bane of the churches of Protestantism.

It is a great descent to pass from the early Reformers to the seventeenth century. Compared with the Reformed symbols, the doctrinal formulas of the seventeenth century are harsh and stiff. They reveal rather the logical understanding than the glowing heart. It is true that this tendency was partly the result of polemic necessity. Protestantism was fiercely assailed from every side in the seventeenth century; and could hold its hard-won territory only at the cost of incessant vigilance. Temporarily, then, Protestantism fell back within the more familiar lines of Authority Religion, and over against an infallible Pope set up an infallible Book.

Our need of early Reformation principles today is urgent if we are to deal truly with Scripture and with our Protestant freedom. We need these principles for the dispersing of the clouds of suspicion which still hang about the science of biblical criticism. The findings of honest and impartial inquiry cannot in any wise affect the authority with which the Bible speaks to the souls of men today. And it is by a return to the first principles of Protestantism that we can most effectually silence the taunts of our foes, and at the same time bring relief to the overburdened minds and hearts of many of our friends. So long as we find the ultimate authority of our religion



merely in a book which is objectively and mechanically infallible, just so long shall we be at the mercy of learned investigations

which, by their very nature, are wholly beyond the reach of the vast majority of mankind.

## THE CHURCH AND THE WORLD

### MISSIONS

#### **The Social Emphasis in Christian Missions**

S. M. Zwemer in the July *Moslem World* makes a strong appeal for sympathy, kindly judgment, and the ministry of friendship to the Turks. Dire distress is the present lot of Turkey as a result of the late war, and though Moslem misrule and oppression have brought upon her the hatred of the world, yet individual Turks, and especially the lower classes, are people to win human love.

So today in Turkey the Christian church is face to face with the challenge which is likely to put Christian loyalty and faith

in Jesus to the test. Will the church see the need and Levite-like pass by on the other side? Thousands in Turkey are mourning the loss of loved ones; orphans, widows, and exiles from Anatolia constitute an opportunity for Christians to show the real spirit of their religion. The time is here to emphasize more than ever the sociological note in Christianity in foreign missions rather than the theological, to recognize common brotherhood with the despised Turk. The present crisis calls for conquest only "by love and prayer and the pouring-out of tears and of blood."

### RELIGIOUS EDUCATION

#### **A Decade of Religious Education**

The last ten years have witnessed an awakening on the part of the people generally to the importance of religious education as a prime factor in the national development. The phrase "religious education," instead of meaning merely formal instruction in religious history and literature, has come to signify in these later days personal development under religiously conceived social ideals. The aim of such education has also advanced until now the purpose of it is social competency and efficiency. The growth of personality, also, has been carefully investigated, and men are coming to a new reverence for this aim, due to the educational emphasis upon the growth of persons according to law. Moreover, the group consciousness of sacrificing devotion to

religious education as a cause has emerged and is impelling men and women of all stations in life to give time and money and self for the advancement of this cause, resulting in marked practical improvements in the methods of this new field of human endeavor.

So Dr. Henry F. Cope, secretary of the Religious Education Association, presents in the June issue of the magazine so named, a masterful survey of progress in this field during the last ten years. The Sunday school pre-eminently reflects this progress in the movements for trained teachers and graded curricula. Departments of teacher-training have vigorously prosecuted this work and large numbers of capable young people have been trained in educational science, in pedagogy and psychology, and

the Sunday school has been, and is today more than ever before being organized as an educational institution.

Moreover, churches have come to interpret their work in terms of education, the Reformed church declaring: "In our denomination we have proclaimed our faith in educational religion and religious education." So far have churches advanced, indeed, in the recognition of the educational function in the church that about seventy-five are at the present time employing trained directors of religious education.

Theological seminaries also are an index of progress in this line, caring for the work of instruction in this phase of education by providing chairs and courses of religious education, the leading seminaries preparing specialists to lead this new endeavor. Likewise the home, public schools, and colleges and universities have all felt the impulse of progress here and are trying to add each its own peculiar contribution toward the solution of the common problem.

The same is true also of the Christian Associations and the general social organizations and movements of the day. Such progress has been made that the term religious education is no longer of vague and uncertain meaning, but stands now "for a program of action in schools and churches, a characterization of an ideal type and a realizable quality of education and a method by which we hope to solve our most serious problems and realize our highest social hopes. . . . In the light of such progress who dare turn back or even doubt that the eternal purpose runs steadily forward and we needs must follow? Who seeing what yesterday's toil and sowing has brought forward can count any cost too great for today's service?"

### **The Bible for Latin America**

The *Bible Society Record* for August calls attention to the report of the Commission on Latin America at the recent World's Sunday-School Convention in Switzerland. This report sets forth in a striking way the unique claims which Latin America has upon our evangelical churches for a better knowledge of the Bible. For while other countries all have their sacred books, South America has been in the control of a church which has, as far as possible, closed its Scriptures to the people. True, there are Roman Catholic translations of the Bible in both Spanish and Portuguese, and the Archbishop of Rio, the first cardinal in South America, commends this work, but in spite of this and other efforts to make the Bible accessible to the people much still remains to be done. The priests of the church were themselves for a long time ignorant of the Bible, have steadily discouraged the use of it by the people, and are only in very recent times yielding to the pressure of the demand for it brought about by Protestant missionary effort. Indeed, it may be said that if it were not for the work of Protestant missionaries in scattering Bibles over this great country, the people of South America would today be without the Bible.

The need of Latin America for the Bible is pathetic. Without this the vast material resources of the country, its rapid development, its wealth, knowledge, and power will simply mean further social tyranny and religious superstition. South America needs true religion and there is no greater missionary agency in Latin America than the Bible and no greater need than the circulation and study of it.



## BOOK NOTICES

**Mexico To-Day.** By George B. Winton. New York: Missionary Education Movement, 1913. Pp. x+235. 50 cents.

No one who wishes to understand economic, political, and religious problems in Mexico can afford to neglect this book. It is packed with information about past and present conditions in that unhappy country. Chapter headings are: "The Country and People"; "Political Evolution"; "Religions, Ancient and Modern"; "Social and Moral Inheritances"; "The Intellectual Awakening during the Nineteenth Century"; "The Protestant Movement." The attitude of the author with regard to problems of the movement is practical and sane. To know the condition of Mexico, he says, to sympathize, to lend a hand in the work of education and in the spread of true religion, is far better than to criticize and to threaten her with armed intervention.

The story of Mexico, as Mr. Winton tells it, is much like that which we meet in the history of the Hebrews, but with some of the conditions exactly reversed. The country was originally inhabited by native Indians, who lived in agricultural villages and held the soil on the basis of that primitive communism through which all races have to pass before attaining the status of "civilization." This early condition of things was violently disturbed by the Spanish conquerors, who introduced the historic Roman jurisprudence, with its law of private property in land. Along with the gradual fusion of Spaniards and Indians, there went the reduction of communal property to an individualistic basis, until today the two original races have practically disappeared; and we have the *Mexican* people, who are divided, not by distinctions of race, but along the lines of *class*. "Mexico's greatest problem," says our author, "is the land question. All the land of that country is held by a very few people, and nearly all of it in very large bodies. . . . And the worst feature of the situation is that so large a proportion of these great holdings remains unimproved. These lands are also taxed at a very low rate, especially the unimproved sections. In recent years lumber and mining syndicates, many of them involving foreign capital, have sought, and by various means have obtained, possession of much land which had been community holdings of Indian villages. The Indians have always preferred to retain the system of village communes in existence before the advent of the Spaniards. . . . These communal lands, lying mostly in the mountains . . . are largely unfit for cultivation, and are kept for common pasturage and a fuel supply" (pp. 66, 67, 68).

The foregoing paragraph gives a kind of snapshot of Mexican history, which only needs to be

supplemented by the names of a few national characters in order to bring it up to date. Porfirio Diaz, of course, is the imperialist under whom the capitalistic régime was finally consolidated in its present-day form. Madero is the idealist, who declared that the land belongs to the people, and that they ought to have it, and who was triumphantly elected president to succeed Diaz. Huerta is the conspirator who connived in the murder of Madero, and who, having seized the reins of government, undertakes to restore the system of Diaz.

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**Immigration.** A World Movement and Its American Significance. By Henry Pratt Fairchild. New York: Macmillan, 1913. Pp. xii+455. \$1.80.

Mr. Fairchild's volume is a good introduction to a great American problem which more and more touches all sides of our social life. The book is written in a clear style, is full of facts bearing on its theme, and has a good bibliography. Pastors who wish to make a study of immigration in its moral and religious aspects will find the book to be useful. It does not pretend to be an exhaustive treatise; and, as its subtitle indicates, it attempts to look at this American problem from a "world" point of view. It approaches the subject historically and internationally.

While the book is to be recommended as furnishing a good introduction to the preliminary and objective aspects of immigration, it can hardly be taken as an authority on the inner, fundamental nature of the problem; and we cannot regard it as being in any sense final. The author speaks for a "sociological" treatment (p. vii and *passim*); but his idea of sociology seems to be mainly of the "practical" order which too often goes upon the tacit assumption that we are competent to form opinions upon special questions without having a groundwork of knowledge about the "social group" as a fact of history. The whole tendency of modern scientific sociology, as contrasted with the "practical" attitude represented by this book, is to emphasize that all special social problems are but the phases of one underlying problem of "human relationships within the limits of the group."

Judged by this tendency, the present volume, in spite of its endeavor "to avoid that narrowness of treatment which so easily besets the writer on such a topic as immigration" (p. vii), does not articulate its theme within the general perspective of social life, and leaves the impression that its problem belongs mainly to the "expert." For instance, the author seems to be

obsessed by the idea that much light is to be thrown on the immigration problem by "the ratio of men to land" which obtains either in the country from which, or to which, the stream of immigration goes. The phrase just quoted recurs again and again (pp. 6, 21, 38, 88, 146, 303, 370, 381). In this connection the author refers adversely to Henry George (p. 7). While scientific investigators and economists have been right all along in dissenting from the *a priori* views of George, there is a residuum of truth in his doctrine which is recognized more and more in present-day legislation, and which has a direct bearing on the immigration problem, but which writers like Mr. Fairchild are in danger of overlooking. Foreign laborers in the steel works of Pittsburgh, as shown by the now famous Pittsburgh Survey, are compelled to pay such high rent by land speculation that they cannot secure a healthful amount of light and air. Accordingly, the Pennsylvania legislature has recently passed a law by which cities of a class including Pittsburgh can tax land values at a rate double the rate on buildings, in order to break up the tendency to hold land out of use and overcrowd the territory actually in use. While Mr. Fairchild is right in saying that the "ratio of men to land is of extreme importance, and ought never to be neglected in the discussion of any sociological or economic problem" (p. 21), his method of dealing with immigration as affected by the ratio of men to land is too simple. Other factors than "ratio" enter into the land question. If, as in the Pittsburgh case, the ratio is artificially forced up by real estate speculation, Mr. Fairchild's remedy of restricted immigration fails to meet the demands of the problem.

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**The Call of the Christ.** By Herbert L. Willett. New York: Revell, 1912. Pp. 212. \$1.00.

The subtitle is, "A Study of the Challenge of Jesus to the Present Century." The author emphasizes that there has been no moment in the history of the church when the call of Christ has been more imperious than now. But in some ways this call in our day is of a different character from that which has been heard in any earlier period. Formerly it was understood chiefly as a call to a form of doctrine, or to compliance with certain rites, or to membership in a particular organization. And there are still those who believe that Jesus requires of men assent to certain facts in his life, such as the virgin birth, the fulfilment of Old Testament prophecy in his ministry, the performance of miracles by him, etc. There are others who put the emphasis upon certain doctrines which they derive from New Testament teachings, either those of Jesus himself, or those of the apostles. But all these are types of an obsolescent order of Christianity. They are survivals of an earlier

and cruder conception of the purpose of Jesus. Today, these features of the call of Christ are quite subordinate to other considerations which have come into view as the result of a more careful study of the character and program of Jesus. In our day, it more and more becomes clear that the commanding call of Christ is to himself—to his point of view, to his attitude toward God and man—and not to a belief in the facts of his career, nor in doctrines taught either by him or by his apostles, nor in forms of worship, ordinance, or organization. This newer Christian view is expounded in the eighteen chapters which compose the book.

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**The Crown of Hinduism.** By J. N. Farquhar. London: Oxford University Press, 1913. Pp. 469. 7s. 6d.

The author is literary secretary of the National Council of Young Men's Christian Associations of India and Ceylon. The book sets forth Christianity as the completion and crown of the Hindu social structure. It is one of the new studies inspired by the progressive missionary enthusiasm of today. The book attempts to discover and state as clearly as possible what relation subsists between Hinduism and Christianity. While it is not an exhaustive account of Hinduism, it deals with most of its prominent features. Chapter titles are: "The Indo-Aryan Faith," "The Hindu Family," "The Eternal Moral Order," "The Divine Social Order," "The Essentials of Hinduism," "The Summit of Indian Thought," "The Yellow Robe," "The Work of Men's Hands," "The Great Sects," "God with Us," "The Religious Organism." The work is built on foundations laid by the great scholars who have investigated the subject; and it embodies results of the author's own, first-hand observation and research. The book will make a rather wide appeal, and will be useful both to advanced mission-study classes and to scholars who are interested in the subject from various points of approach.

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**Methodism.** By H. B. Workman. Cambridge: The University Press, 1912. Pp. vii+133. \$0.40.

The small size and commonplace title of this book hide its real value and significance. It is a careful, though brief, study of eighteenth-century Christianity, in the light of the evangelical movement which came to a head in Wesleyanism. It is written, moreover, from the standpoint of the modern, scientific historian. It belongs to the "Cambridge Manuals of Science and Literature," and is the work of the principal of the Westminster Training College. The author has tried, with a large measure of success, to put himself into the critical, but not



unfriendly, position of the interested outsider, for whom primarily the volume is intended. There are five chapters, entitled respectively, "The Eighteenth Century," "John Wesley," "Methodism in America and Beyond the Seas," "The Divisions and Re-unions of British Methodism," "The Theology and Polity of Methodism." The little volume is one of the best short studies of church history that we have ever seen. It shows the vital relation of the subject to the economic and social environment in which Methodism arose and became a living power; and it will be as useful to students outside of Methodism as to those who are attached to this branch of Christendom. A good bibliography is appended.

**Just Before the Dawn.** The Life and Work of Ninomiya Sontoku. By R. C. Armstrong. New York: Macmillan, 1912. Pp. xxi+273. \$1.50.

Another first-rate contribution to modern mission study. The book describes conditions in Japan just before the "age of enlightenment" which has been spreading all over the East. The introduction is an outline of early reforms and ethical thought in Japan. Part I is on the life of the sage whose name appears in the subtitle of the book. Parts II and III are on the teachings of the sage. The book is carefully done; and it will be of great interest, not only to students of missions, but to the general reader and to the scientific investigator who is tracing out the moral and religious evolution of man.

**Immigrant Forces.** By William P. Shriver. New York: Missionary Education Movement, 1913. Pp. x+277. \$0.50.

The Missionary Education Movement of the United States and Canada is publishing, at a price absurdly low, a number of significant and valuable works on current questions, with special reference to the religious bearing of these questions. One of the best numbers thus far issued is the volume before us. The author has produced a work which has not only scientific value, but real, human sympathy. Some hint of its human aspects is found in the subtitle, "Factors in the New Democracy." The book views immigration not simply as a "problem," but as a "democratic" problem. While it presents no easy solution and has no special program to urge, it has an atmosphere of suggestion which is calculated to inspire the student. The conclusion to which it gravitates is that the problem of the immigrant, before and after immigrating, is very largely a matter of economic, class relations, bound up with the ever more-pressing question of wealth and poverty (pp. 70, 97, 168, 185, 199). The book deserves careful attention.

**The Modern Call of Missions.** By James S. Dennis, D.D. New York: Revell, 1913. Pp. 340. \$1.50.

A number of articles contributed to various reviews and periodicals during the last few years are here brought together into a book which the author, in his subtitle, calls a study in some of the larger aspects of a great enterprise. Dr. Dennis has already published five volumes on the subject of missions; and this new treatise sketches the missionary movement at the points where it comes in contact with various other lines of human activity. Some of the chapter headings are: "Missions and Diplomacy," "The Missionary Factor in Colonial History," "Commerce and Missions," "The Laymen's Movement," "The Hymnody of Modern Missions." The book not only informs, but kindles enthusiasm; and it is worthy of a place in all libraries covering the subject.

**Christian Faith for Men of Today.** By Ezra Albert Cook, Ph.D. Chicago: The University of Chicago Press, 1913. Pp. xiii+260. \$1.25.

The author is a professor in the Congregational College of Canada, at Montreal. The book is intended, not for professional readers, but for use in college classes, Y.M.C.A., Sunday school, and kindred organizations. It aims to present the essential truths of Christianity in orderly form, in non-technical language, in view of, and in harmony with, those elements of the scientific and religious thought of today which are generally accepted by trained scholars. The author has written with three classes of people in mind: first, young people who are in process of forming their conceptions of Christianity; second, older members of the church, who have lately found occasion to consider whether some changes in their thought about religion are not called for; lastly, persons of intelligence outside the church, who are under the impression that the church is not keeping up with the progress of thought in other spheres. Chapter titles are: "Is Christianity the Best Religion?" "The Value of the Bible as a Written Revelation," "How to Use the Bible," "What Shall We Believe about God?" "Man, Sin, and Salvation," "What Shall We Believe about Jesus?" "What Shall We Believe about the Last Things and the Future Life?" "How Shall We Cultivate and Express the Best Faith?"

**Wheel-Chair Philosophy.** By John Leonard Cole. New York: Eaton & Mains, 1913. Pp. xii+154. \$0.75.

If you have an acquaintance or a friend who, either through accident or disease, belongs to the great army of "shut-in" folks, you can hardly

make a mistake if you give him John Leonard Cole's *Wheel-Chair Philosophy*. This is a unique book. We are all used to sermons on patience, resignation, fortitude, and courage, in which the subject is treated in a general, abstract way. But here is a concrete homily which merely puts into words the author's actual experience of frightful suffering and ultimate recovery, wherein faith rose triumphant. Mr. Cole met with a terrible accident; and he writes in the hope that others who sit in the shadow of darkness may find cheer and know the peace that passeth understanding.

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**The Renaissance of Faith.** By Richard Roberts. New York: Revell, 1912. Pp. 318. \$1.50.

A very stimulating book by a London clergyman who is pastor of the Crouch Hill Presbyterian Church in the English metropolis, and president of the Metropolitan Council of Evangelical Free Churches. The introduction to the volume is from the pen of Professor G. A. Johnston Ross. The book gives American clergymen an excellent opportunity to look at today's world through the eyes of a well-informed, alert colleague over the sea, and to know what men of his type are thinking with reference to the spiritual, scientific, and economic problems of our time as they touch upon religion and the church. Mr. Roberts believes that we are on the verge of a new birth of the spirit; and his vivid chapters present an array of material which cannot fail to deepen faith and inspire enthusiasm. The author's position is that of the liberal who maintains the continuity of Christian experience in all ages, while accepting the objective results of evolution and biblical criticism.

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**Why Does Not God Intervene? And Other Questions.** By Frank Ballard. London: Hodder & Stoughton, 1912. Pp. x+348. \$1.50 net.

In frank, constructive fashion and with decided warmth of conviction, the author deals with the ever-present questions of God, Pain and Evil, Salvation, the Bible, the Church, Immortality, and Revivals. He does not spare in his criticism of numerous orthodox positions; he insists that both enemies and friends of religion must be reverent and scientific in their statement of truth; he passionately defends God as an Infinite Father whose law is always love, and, in clear summaries, gives the strongest modern reasons for holding today the great verities of the Christian faith. Many people will doubtless find new zeal and hope through reading these well-written pages.

Three more numbers of the "Short Course Series" (Scribner, 50 cents each) are before us. One is entitled *Jehovah-Jesus*, and is the work of Dr. Thomas Whitelaw, of Kilmarnock. This little treatise undertakes to follow out the spiritual unfolding of the Jehovah-ideal as it runs through the Old Testament and reaches its culmination in Jesus. The author says that he is "tolerably conversant with modern theories of the composition of the Gospels," but that he is not persuaded that they are well grounded (p. 9). As a practical work, adapted to homiletical and devotional use, it will be serviceable not only to those who hold the stricter traditional views, but to many others. The form of the book is such that one who dissents from some of its pre-suppositions would not willingly enter into controversy on the basis of it.

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Covering part of the same ground is *The Song and the Soil* by Professor W. G. Jordan, of Queen's University, Canada. This is one of the best numbers in the series. It is a devotional study of the missionary idea in the Old Testament, and is very satisfactory from the point of view of scholarship. The justification of the title is apparent when the author's point of departure comes into view. He sets out from Psalm 137, in which the exiles cry, "How can we sing the Lord's song in a strange land?" and he shows that in its present translation the question loses the keen edge that it has in its Hebrew and Babylonian setting. Jehovah was at first regarded by the Hebrews as a national deity whose song could not be sung on foreign soil; and the idea that the whole earth will come to the knowledge of him was a gradual growth. This "missionary thought of the Old Testament" is developed in a spiritual perspective with great skill.

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In a volume entitled *Suggestions for the Spiritual Life* (Funk & Wagnalls, \$1.40), Professor G. L. Raymond, of the George Washington University, collects a number of inspiring chapel talks to students. The author discusses many questions of vital interest to college men.

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Under the title *Why Go to College* (Century Co., \$1.25), Clayton Sedgwick Cooper adds a worthy volume to the extensive literature dealing with education as it relates to the young man of today. He emphasizes the spiritual values of college life. The book is a good one to put in the hands of youths looking forward to college.

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A collection of sermons by the late Rev. George Whitefield Fisher, all delivered before 1884, appears under the title *From a Village Pulpit* (Revell, \$1.00). These discourses have a rugged power, and can be studied with profit by the young preacher.



# THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS. II

By ERNEST DE WITT BURTON and FRED MERRIFIELD

## AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

*This course is published in ten leaflets issued on the fifteenth of each month from September to June, 1913. It is sent free to all members of the AMERICAN INSTITUTE OF SACRED LITERATURE enrolling for this course. Membership in the INSTITUTE may be secured by sending the annual membership fee of fifty cents, and four cents for postage to the headquarters of the INSTITUTE, at the University of Chicago.*

### STUDY II

#### CHAPTER V

##### PAUL'S RESIDENCE IN EPHESUS AND THE CORRESPONDENCE WITH THE CORINTHIANS

The fact that Paul's first letter to the Corinthians, as it is commonly reckoned, itself mentions a still earlier letter (I Cor. 5:9 f.) was long ago observed. It is a matter of more recent observation that II Cor. 6:14—7:1 is probably a portion of the "lost" letter imbedded in a later one. This passage at least corresponds exactly to Paul's own description of his earlier letter as given in I Cor. 5:9-13, and evidently interrupts the course of thought where it stands. Following the hint thus furnished, further study has made it probable that Paul wrote to the Corinthian church at least four letters which we still possess in whole or in part, and that the order of these letters was as follows:

- a) The first letter to the Corinthians, preserved in part in II Cor. 6:14—7:1.
- b) The second letter to the Corinthians: the one now commonly called First Corinthians.
- c) The third letter, preserved in large part in chaps. 10-13 of Second Corinthians, so called.
- d) The fourth letter, now imbedded in Second Corinthians, so called. Viz., II Cor. 1:1—6:13, and 7:2—9:15.

## DIRECTIONS FOR STUDY

*First day.*—§ 16. *A third missionary journey begun:* Acts 18:18—19:1. Trace Paul's journey from Antioch of Syria, where the letter to the Galatians seems to have been written, to Ephesus, the great strategic center where he had long desired to proclaim his good news of salvation (Acts 16:6). Read Acts 18:23; 19:1, 8—10, 20—22, 26. It was during this strenuous evangelistic campaign that Paul was also keeping in close touch with the Corinthian church and its needs (I Cor. 16:8, 19).

*Second day.*—§ 17. *A fragment of a lost letter of Paul to the Corinthians:* II Cor. 6:14—7:1. Read II Cor. 6:14—7:1 as a portion of Paul's first letter to the Corinthian disciples. Remember that only recently have these people begun to regard chastity as a moral obligation resting upon every individual. The apostle has stung their consciences and attracted them to purer ideals. He recognizes the need of most strenuous measures if they are to be permanently established in their new life of godliness. To what incipient powers within them does he now appeal, and with what arguments does he refer to God as their great Helper?

*Third day.*—§ 18.—*Paul's second letter to Corinth, commonly called First Corinthians.*

Notice the evidence, not only that Paul had recently written the letter, mentioned in our I Cor. 5:9, but that he had also received a letter from Corinth (I Cor. 7:1), that three Christians from Corinth had recently visited Paul (I Cor. 16:17), and that members of the household of Chloe had brought him further distressing news of the state of affairs at Corinth (I Cor. 1:11). It is probable also that Paul had visited Corinth since he founded the church (II Cor. 13:1). Read the following passages in Paul's second letter (I Cor., so called), and notice some of the matters in which the apostle felt it necessary to instruct the church at this time: I Cor. 1:11, 12; 5:1; 6:1; 7:1; 8:1; 11:2, 17; 12:1; 15:12; 16:1. Consider the courage and hopefulness with which it was necessary to meet these difficult situations. Glance through the following:

ANALYSIS OF THE SECOND LETTER TO THE CORINTHIANS  
(I CORINTHIANS, SO CALLED)

- I. Introduction, including Salutation and Thanksgiving (1:1—9).
- II. Concerning Matters Reported to the Apostle by the Household of Chloe (1:10—6:20).
  1. Concerning the factions in the church (1:10—4:21).
    - a) The situation stated (1:10—17).
    - b) Justification of the simplicity of his preaching among them (1:18—3:4).



- c) Explanation of the relation between himself and Apollos, and of the relation of both to the gospel work (3:5-17).
- d) How in view of these facts the Corinthians ought to act (3:18-4:13).
- e) Concluding appeal and warning (4:14-21).
- 2. The case of incest (chap. 5).
- 3. Lawsuits between members of the church (6:1-11).
- 4. Fornication (6:12-20).
- III. Concerning Matters Spoken of in Their Letter (chaps. 7-14).
- 5. Concerning marriage (chap. 7).
- 6. Concerning the eating of things sacrificed to idols (8:1-11:1).
- a) General principles: such eating is lawful, but is not in accordance with love (chap. 8).
- b) Appeal to his own example in waiving his rights (chap. 9).
- c) Warning, derived from the Old Testament, against pride and self-conceit (10:1-13).
- d) Argument from the communion table (10:14-22).
- e) Conclusion: recognize Christian liberty, but let Christian love be supreme (10:23-11:1).
- 7. Concerning women praying and prophesying unveiled (11:2-16).
- 8. Concerning disorder in connection with the Lord's Supper (11:17-34).
- 9. Concerning spiritual gifts (chaps. 12-14).
- a) The diversity of gifts (chap. 12).
- b) Love greater than all gifts (chap. 13).
- c) Prophecy better than the gift of tongues (14:1-25).
- d) Concerning the exercise of gifts in their assemblies (14:26-36).
- e) Conclusion (14:37-40).
- IV. [Source of the Apostle's Information not Indicated.]
- 10. Concerning the resurrection (chap. 15).
- V. Conclusion: Sundry Minor Matters, and Final Injunctions (chap. 16).

*Fourth day.*—After reading I Cor. 1:1-9 (cf. analysis) and 1:10-17, in which the fact of the existence of four parties at Corinth is brought out, recall what sort of a man Apollos was (Acts 18:24). It is probable that the Apollos party was made up of those who fancied that they had a taste for learned and philosophical preaching. Bearing this in mind, notice what Paul says about, (a) the superiority of the gospel to the wisdom of the world (philosophy), I Cor. 1:18-24; (b) the ability of the Corinthians to understand philosophical preaching, 1:26-31; (c) how Paul had preached, 2:1-5; (d) the true wisdom of the gospel, 2:1-16; (e) the inability of the Corinthians to receive it, 3:1-4.

*Fifth day.*—Read I Cor. 3:5-23 and chap. 4 with the aid of the analysis, restating Paul's thoughts in your own words.

*Sixth day.*—Read I Cor., chaps. 5 and 6, following the analysis, and again paraphrasing carefully.

*Seventh day.*—Read I Cor., chap. 7, and bearing in mind that the apostle is adapting his advice to specific circumstances, try to find the permanent central principle of his advice. See especially 6:17; 7:23, 35.

*Eighth day.*—Look over the analysis of I Cor. 8:1—11:1 concerning the eating of things sacrificed to idols, and then read chap. 8, noticing especially the central principle, and the relative value of knowledge and love.

*Ninth day.*—Recall again the analysis of I Cor. 8:1—11:1 and read chap. 9, noticing what right which belonged to the apostle he had voluntarily waived.

*Tenth day.*—Read I Cor., chap. 10, and 11:1, following the analysis.

*Eleventh day.*—Read I Cor. 11:2-34; see suggestions for eighth day.

*Twelfth day.*—Look over the analysis of I Cor., chaps 12-14; then read chap. 12, noticing what Paul says as to (a) the source of all spiritual gifts, (b) the various gifts in the church, (c) for whose benefit all gifts are to be used.

*Thirteenth day.*—Note that in chap. 12 Paul has been explaining the relative value and the use of all "gifts," but at the end of that chapter interrupts his own discussion to point out that there is a better way still of solving these problems, viz., to have *love*. Read chap. 13 as a psalm extolling this "more excellent way" of love.

*Fourteenth day.*—I Cor., chap. 14. Observe that in this chapter the apostle comes back to the practical question of the exercising of spiritual gifts (vs. 1), especially the relative value of "prophecy" and "tongues." Concerning the difference between these two, read carefully vss. 2-4. Read vss. 1-25, noticing which of the two gifts the Corinthians had apparently preferred; which Paul evidently regards as the more valuable; and the reason for his preference. Read vss. 26-40, noticing especially what they imply as to the character of public worship in the early church.

*Fifteenth day.*—I Cor., chap. 15. Consult the analysis for the *theme*, and vs. 12 for the *occasion* of this discussion. Read vss. 1-11, noticing the abundant testimony to the resurrection of Jesus to which Paul refers. (Vss. 9-11 are a parenthesis, not directly connected with the subject of the chapter.) Read vss. 12-28, noticing the importance which Paul attaches to the fact of the resurrection of Christ in relation to the resurrection of Christians. Read vss. 29-34, noticing what Paul regards as the immoral effect of the denial of the resurrection. Read vss. 35-58 in which Paul answers difficulties that are raised in connection with the resurrection.

*Sixteenth day.*—Read chap. 16, and endeavor from it to form as definite and vivid a picture as you can of the everyday life of an apostle, and especially of the matters with which Paul was just at this time occupied.



*Seventeenth day.*—Compare the reading of the second and third days, and, using the analysis and the text, review the whole letter with reference to the information it gives concerning the temptations to which gentile converts to Christianity were subject, and the difficulties with which a Christian apostle had to contend in building up churches worthy of the Christian name.

*Eighteenth day.*—Recalling the reading of yesterday, observe in how large a proportion of the cases Paul both corrects the evils existing among the Corinthians and solves their perplexities by reference to two or three great principles, viz., the sanctity of the church and of the body as the temple of the Holy Spirit, and the great principle of love, requiring that all things be done unto the building-up of the church as the body of Christ.

*Nineteenth day.*—§ 19. *Paul's third letter to Corinth:* chaps. 10-13 of Second Corinthians, commonly so called.

#### ANALYSIS OF THE THIRD LETTER TO THE CORINTHIANS

##### I. Reply to the Attacks of His Opponents (II Cor. 10:1-12:13).

1. Repels the charges of his opponents, intimating charges against them; and affirms the authority given him by Christ (chap. 10).
2. With repeated apologies for boasting, and mingled denunciation of his opponents, he glories in his Hebrew blood, his relation to Christ, his sufferings and labors, and his visions (11:1-12:13).

##### II. Transition to the Conclusion: his intention to come to them; the motives and manner of his coming (12:14-13:10).

##### III. Conclusion: parting injunctions, salutations, and benediction (13:11-14).

Read this letter through once very carefully (using the analysis), noting the sternness, the chagrin, the sarcasm and irony (11:5), and the evident sorrow with which he writes. He occasionally quotes his opponents with telling effect (10:1, 10). Seeing that Paul's previous letters and even the visits to Corinth of himself, Titus, and Timothy have failed to produce the desired result, the apostle adds this severe letter, determined by every argument in his power to break down this un-Christian obduracy in order to save the Corinthian brothers from their fatal course.

*Twentieth day.*—For the further understanding of this severe letter (chaps. 10-13), it must be borne in mind that originally there had been four parties at strife in the Corinthian church (see fourth day). All opposition to Paul seemed now to center in the ranks of those who claimed exclusive allegiance to Christ, to the cruel discredit of Paul (II Cor. 10:7; 11:23). Paul's letters and the visits above mentioned had seemingly aroused these opponents to bitterest antagonism (II Cor. 12:17, 18). Paul must now win back these obstreperous church members, or

forever lose his place of influence at Corinth; hence he writes this letter in his strongest style, and plans to follow it up with a third visit to Corinth (II Cor. 12:14; 13:1). His opponents were evidently Jewish Christians (11:22) and claimed a special relationship to Christ (10:7; 11:13, 23), probably from the fact that they had known Christ in the flesh. Re-read the letter and be sure that you clearly see the situation before you leave it.

*Twenty-first day.*—In the light of all these suggestions, read again chaps. 10 and 11, putting Paul's appeals and arguments into your own words, and noting here, as in the Galatian letter, how deeply Paul is stirred and with what cleverness he pleads for their loyalty to the great Cause.

*Twenty-second day.*—In the same way, read 12:1-13; 12:14-13:10; and, finally, the conclusion (13:11-14). With what sense of authority, yet what self-effacement and devoted love, the great evangelist entreats them to lay aside their foolish bickerings and to live henceforth in the spirit of their Master! How could they fail to respond to their great apostle, especially when Titus carried the epistle in person to Corinth (II Cor. 7:6), and pleaded with all his great enthusiasm for its acceptance?

*Twenty-third day.*—§ 20. *Paul's life in danger at Ephesus: His journey to Macedonia and Greece:* Acts 19:23-20:2. We have here to interrupt our study of Paul's correspondence with the Corinthians to consider what is happening to him in Ephesus. The passage from Acts, which should now be read, shows what other matters beside those of the Corinthians he had on his mind, and also illustrates a phase of the conflict of Christianity and Greek heathenism. Note especially the motives by which the opponents of the gospel were chiefly influenced. Does the passage found in II Cor. 1:8-10 (a part of Paul's next, and last, letter to the Corinthians) suggest the extent of the danger in which the apostle was placed prior to his escape from Ephesus? Could modern Christians endure such a strenuous, wearing life?

*Twenty-fourth day.*—§ 21. *Paul's fourth letter to Corinth:* II Cor. 1:1-6:13 and 7:2-9:15.

#### ANALYSIS OF THE FOURTH LETTER TO THE CORINTHIANS

- I. Introduction, including Salutation and Thanksgiving (II Cor. 1:1-11).
- II. The Apostle's Feelings and Conduct toward the Corinthians, particularly in the matter of his proposed visit to them, and of his recent letter (1:12-7:16).
  1. Declares that he had acted holily and sincerely (1:12-14).
  2. Explains his change of purpose, and the motive of his recent letter, and bids them now forgive the one whose wrongdoing had occasioned the letter (1:15-2:11).
  3. His anxious suspense while waiting for his messenger to bring important news (2:12-17).



4. [Digression—a partial repetition of his self-defense: see § 19, above.] The manner and motives of the apostle's ministry (3:11—6:10).
  - a) Not with self-commendation or with letters of commendation from others, but in reliance on God, having been made by him minister of a new covenant (3:1-11).
  - b) Using the boldness of speech appropriate to the new hope (3:12-18).
  - c) Without craftiness, preaching Christ only as Lord (4:1-6).
  - d) Weak and afflicted, yet living for others unto the glory of God (4:7-15).
  - e) Fainting not at persecutions, but looking unto the eternal things which are to come (4:16—5:10).
  - f) As ambassadors for Christ, responsible to God, living and suffering for men (5:11—6:10).
5. His love for the Corinthians and appeal for their love (6:11-13; 7:2-4).
6. His anxious suspense while he waited again in Europe for the delayed messenger (cf. 3, above) and his great joy when his friend did arrive (7:5-16.)

### III. Concerning the Ministering to the Saints (chaps. 8, 9) (cf. I Cor. 16:1-3; Rom. 15:25, 26).

As you read these chapters from day to day, notice the new note of joy and relief and the unrestricted outpourings of love and enthusiasm to which Paul finally gives utterance as he realizes that another great victory has been won for the Christian movement.

*Twenty-fifth day.*—From Acts 20:1; II Cor. 2:12, 13; 7:5-13, answer the following questions: (1) When Paul left Ephesus to what country did he intend to go? (2) At what place did he stop on the way? (cf. map). (3) Who did he hope would join him there, and what was the effect on his mind of the failure of this messenger to come? (4) From what place was the messenger coming, and why was Paul so anxious to see him? (5) Where did the messenger finally join Paul; what kind of news did he bring? (6) From all these facts form your impression, first, of the nature of the experiences through which Paul was passing in these weeks or months, and second, as to the occasion for the writing of this letter to Corinth.

*Twenty-sixth day.*—Following the analysis of the fourth letter, and bearing in mind that the relations between the apostle and the Corinthians had evidently been somewhat strained by a suspicion on their part that Paul had been unduly reticent concerning his own experiences and somewhat fickle in the matter of his plans for visiting them, as well as by the severity of his reproof of them—read II Cor. 1:1-11 noticing what is implied as to the experiences through which he has been passing, and as to his present condition and state of mind. Do vs. 4-7 refer only to the afflictions mentioned in vs. 8, or in part also to the distress of mind caused by anxiety concerning the Corinthians?

*Twenty-seventh day.*—Read II Cor. 1:12—2:17 with the help of the analysis. Notice that with the beginning of the third chapter the matter of waiting for Titus, spoken of in 2:12, 13, is dropped and resumed again in 7:5, 6. The intervening chapters, therefore, are really a long parenthesis concerning the manner and motives of the apostle's ministry, and must be read as such. See analysis. Read chap. 3, bearing in mind that the apostle had been criticized and denounced by Jewish Christian preachers, and that he is here contrasting his ministry with theirs.

*Twenty-eighth day.*—Bearing in mind that Paul is here explaining the motives of his ministry and what sustains him in his labors, read 4:1—6:10, forming your own impression of the ministry thus described.

*Twenty-ninth day.*—Read 6:11—12 and 7:2—4, comparing the analysis. Paul longs for a deathless friendship with his Corinthian friends.

Notice that in 7:5 the apostle takes up the matter of his distress of mind and the comfort caused by the coming of Titus, where he left it to introduce the digression concerning his ministry (see 2:12, 13); read 7:5—16. Cf. suggestion (6), twenty-fifth day.

*Thirtieth day.*—Notice the subject of chaps. 8 and 9. Cf. 9:1 and the analysis. Notice the evidence in I Cor. 16:1—3 and Rom. 15:25—27, that during all of this last part of Paul's third missionary journey one of the things which he had on his mind was the gathering of money for the relief of poor Christians in Jerusalem. Remembering how much Paul had been hindered in his work among the Gentiles by certain Jewish Christians in Jerusalem (cf. Acts 15:1 and the letter to the Galatians, especially 2:4, 12), consider how much real danger there was that the Christian church should be divided into two sharply opposed bodies—one a mere sect of Judaism, and the other a gentile Christian body having no real connection with the religion of the Old Testament. Bear these facts in mind as you read, considering whether gifts of money by the gentile Christians for the relief of the poverty of Jewish brethren would tend to establish friendly relations and prevent any rupture. Read chaps. 8 and 9, noticing the motives to which the apostle appeals, and the methods which he employs for raising this money. Is there considerable repetition in chap. 9 of ideas already expressed in chap. 8? Is it possible that these are parts of two letters on the same subject—rather than of the same letter?

Can you name two, three, or more great principles of thought or action which are expressed by Paul in the Corinthian letters or which underlie what he has here written? Write down such as you can state and consider how many of them are applicable to the life of individuals, the church, or men at large, today.



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## THE SIGN OF THE CROSS

Thanksgiving time is not favorable to a realization of sacrifice. It is true we do give dinners to the poor, but such generosity is really not a phase of our Thanksgiving philosophy.

If we are at all religious, our hearts are really aglow with thanksgiving for what we have received. The summer is done; the harvest is past, and we are prosperous.

Strange as it may seem, we owe to the Puritan the one festival of our American cycle that centers about the dinner-table.

Far be it from any thoughtful man to try to belittle the meaning of this day. It is a great thing for the nation to be told that it should thank the God of nature and of history, although its thankfulness too often takes the form of overeating. A land blessed like America would be worse than pagan not to give thanks.

But none the less Thanksgiving celebrates *getting*. And getting, even though it be with thanks, is not the characteristic Christian attitude toward life and God.

Thankfulness easily becomes an excuse for selfishness. "Give us," we say to God, "give us great harvests, good health, whatever else we want, and we will be thankful; we will praise thy glorious name forever."

Does not that sound like the voice of Jacob?



Nor is the spirit of getting necessarily economic. There are those who think the chief end of life is to get truth. But a passion to discover truth unhallowed by a desire to give truth to others is spiritual capitalism.

There is something more Christian than knowledge.

That something, says Paul, is love.

And who dares say that Paul was wrong?

"It is more blessed to give than to get," said Jesus. It is far better to thank God for a chance to serve his world than to thank him because the world serves us. One ought to be conscience-stricken if his spirit of thankfulness for things received is not accompanied by a definite attempt to democratize his privileges.

The anchor within the veil is not a dollar-sign or an interrogation mark, but a cross.

We have long since ceased to regard the death of Christ as a mere external act. We see it now as the expression of the final philosophy of life.

The cross is the symbol of the giving principle—the very essence of love.

The ethics of Jesus is addressed to those with privileges. He never exhorts those without privileges to get them. Privileges, he teaches, ought to be shared. So far from fighting for one's rights, one should be ready to surrender them in the interests of love. The kingdom of God is a democracy of privilege. We must *give* justice rather than try to *get* justice.

Jesus never compromised with these fundamental principles. They might kill him but not his confidence in the finality of the give-principle as over the get-principle.



There is revolutionary teaching for you! Men who wish to preach the social teaching of Jesus would do well to weigh this fundamental antithesis.

Shall they urge men to get justice or shall they urge men to give justice? If they choose the former, they may be of great service, but they are not appealing to the essentially Christian principle.

If they choose the latter and urge those who have the good things of life to share them, they will be preaching the real Christian morality. And if only they will show people that this principle should and can be practiced because God is love and Christ is brother and the kingdom of God is a great family, they will be preaching the gospel to a world that needs to be taught to give rather than to get.

That is the message of the cross to men and women with privilege.



# FEDERAL UNITY: ITS GROUNDS AND ITS SIGNIFICANCE

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Federal unity is denominationalism in co-operation. It is the effort to adjust autonomy and corporate action, individuality and social solidarity, liberty and social adaptation. According to the classic definition of Herbert Spencer, evolution is the process of passing from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, during which the retained motion undergoes a parallel transformation. Thus the rise and existence of denominations, following the Protestant Reformation, was an indication of progress and not of deterioration.

## I. The Mistakes of Yesterday

A study of history, however, reveals another element in evolution—namely, that it is cyclical. Progress is not directly in one direction, it comes through both forward and backward movements. We go a long distance in one direction, we then pause, and to a certain point make a return. We then gather up our renewed forces and move on again.

In theology, we know of thesis and antithesis. First we move in the line of one proposition; then comes a proposition the antithesis of this, and out of the ultimate blending of the two we find harmony and progress.

These various theories of evolution seem applicable to our denominationalism. We have gone pretty far in carrying out the proposition which has

resulted in the diversity of denominationalism. Those who hold to Rome have gone equally far, in their antithesis, in the direction of unity. Perhaps we are getting, among our Protestant denominations, to recognize in equal proportion the two principles of evolution and progress which we find everywhere in the natural order—diversity and unity.

## The Origin of Denomination

Our various denominations and sects arose largely from the demand for freedom, and through much suffering we found our freedom. We are now recognizing as denominations, however, that the highest freedom we can possess may be the freedom to give up some of our freedom for the sake of the common good. This was the kind of freedom to which Paul referred in his discussion of those denominational differences which had already begun in the apostolic church. We are ready to acknowledge, without forgetting perhaps that in our intellectual expression of truth we have been of Apollos or Cephas, that we are all of Christ, and that in allegiance to him we must maintain or regain unity even in the midst of our diversity. We are following still farther our denominational search for freedom, and are seeking this highest freedom in our modern movements toward Christian unity.

For the past century or two we have

been largely building up denominationalism, and now we have discovered the severe truth of the word of Jesus: "He that saveth his life shall lose it, and he that loseth his life for my sake and the gospel's shall find it." That is the one text and suggests the one sermon for these thirty constituent denominations of the Federal Council, and for all other Christian bodies.

One of the most startling of modern discoveries is that we have been so sadly and thoughtlessly wasteful. We have wasted our mineral wealth, squandered our forests, and allowed the mighty forces of our streams to run out into an un-needing sea.

Worse still, in the development of industry, and by social neglect, we have wretchedly wasted our human power and, as our new legislation witnesses, we have been criminally prodigal with human life itself. We have poisoned, neglected, maimed, and mangled by our inefficient speeding up, by our twelve-hour days and seven-day weeks. While we have wasted the forests that make the mines, we have also wasted by thousands our human brothers in the mines, have slaughtered and despoiled our women, and have consumed our babes beyond the count of Herod in our suffocated cities, while we had half a continent of fresh air. In our commercial development we have sacrificed innocent human life upon its altar and have given over our little children to an industrial Moloch saying, with outstretched iron arms, "Let little children come unto me, and forbid them not, for of such is the Kingdom of Mammon." And if we followers of Christ are content to disavow the blame,

let us remember that in the same breath in which the Master said that to neglect these little ones was to forget himself, he also condemned men, in his most severe and solemn utterance, for the things they *didn't* do.

But these are not an intimation of the worst of our dissipations, and indeed these wastes have been largely because of a deeper and more serious prodigality. We have let the very light within us become darkness, and the saddest of all has been the wanton waste of our moral powers, our finer emotions, and our religious enthusiasms, largely through sectarian divisions, denominational rivalries, and unrestrained caprice masking itself or deluding itself as a religious loyalty.

If one-thousandth part of our effort for redemption had been given to prevention, we should not now stand as we do, trembling, shamefaced, and bewildered before the haggard results of our own social havoc. Our most wanton profligacy has been the casting to the four winds of our ultimate power, the power of our religious enthusiasm and our spiritual impulse, because they were neither socially concentrated nor socially interpreted and applied.

#### The Progeny of Sectarianism

Let us face the facts. One of our most important Christian endeavors is that of our home missions, which is nothing less than the undertaking of the conquest and the moral development of a new nation. It was the earliest and one of the most potent forms of social service on the part of the church and it was the beginning of a multitude of new social movements.



Its leaders, like Oberlin, built roads and highways for religion, and, like Marcus Whitman, blazed the trails of civilization across a continent. This work, however, the church has recklessly attempted without serious forethought or prearranged plan. Sometimes it has been carried on in conflict between the very forces attempting it, and even when sympathetic it has not been co-operative. And the result, time upon time, has been that, like the intrepid discoverers in the antarctic seas, religious enterprise has perished within the reach of plenty, just because it was not social. Three years ago the Committee on Home Missions of the Federal Council of the Churches of Christ in America investigated the state of Colorado.<sup>1</sup> One hundred thirty-three communities were found, ranging in population from one hundred fifty to one hundred thousand souls, without Protestant churches of any kind, one hundred of them being also without a Roman Catholic church. And they were places of deep need in rural and mining sections. In addition to these there were four hundred twenty-eight towns large enough to have post-offices, but without any churches, and whole counties were discovered without any adequate religious service.

The seriousness of the other problem of overlapping is indicated by a town of four hundred people in the same state with four churches, all supported by home-mission aid, and this but one of many like it.

This investigation was followed by the Home Missions Council in fifteen

western states, in what was called the Neglected Fields Survey. In one state seventy-five thousand people resided five miles or more from a church. A rich valley with a population of five thousand, capable of supporting fifty thousand people, had but one church. In another state fourteen counties had but three permanent places in each for worship. One county in another state had a rural population of nine thousand with no religious ministry except that supplied by the Mormon hierarchy. Another county with a rural population of eighteen thousand had regular services in only three of its school districts.

And these are but hasty suggestions from this report, made within the past two years. The social problems raised by home missions have been a determining factor in the development of Christian unity.

One of the finest expressions of our religious enthusiasms has been the carrying of a Christian civilization to the peoples of the earth and the far-off islands of the sea.

It is safe to say, in view of the marvelous things accomplished in spite of our internecine ravages, that had there been united or federated effort, a Christian society would now be spread in social power over the whole earth. But we did not bring to the infant vision of the heathen a gospel. We brought gospels. At least so it seemed to them.

If we ourselves can see today the wrong of our sad and haggard divisiveness, what wonder that to the uncultivated eyes and ears of the heathen it looked, not like the approach of human

<sup>1</sup> See *Christian Unity at Work*, edited by Charles S. Macfarland, Second Section, chap. ii.

love, but, as it certainly did look to them, like the approach of those who could not truly love them if, as it seemed, they did not love each other? For half a century we went to the East, not with the persuasion of the tongues of Pentecost, but with the confusion of the tongues of Babel. What wonder that those who could not learn our language, and whose language we could not speak intelligently, seemed to find themselves under the necessity of acquiring, not one speech, but many new languages, in order that they might learn the vocabulary of our social brotherhood?

#### **The Weakness of Disunited Protestantism**

If waste is the cause of inefficiency, surely we have demonstrated it in our approach to the heathen world, and our deepest encouragement may perhaps be drawn from it, for if they could discover, as they finally did, what we were trying to say in so many confusing tongues, how simple is our task when we all come to speak one language and make it clear that we are there upon one holy mission!

Meanwhile the development of a new and complex social order about us was getting ready for the call of a persuasive and effective gospel. New foes were arising on every hand. They were all united, and we found ourselves facing federated vice, the federated saloon, federated corruption in political life, federated human exploitation, and then all these together multiplied in one strong federation, the federation of commercialized iniquity. All of these were bound together in a solemn league and covenant, and the reason they so confidently faced a derided church was because they faced a divided one.

On the one hand were the federations of labor and on the other hand federations of capital, girding themselves for their conflict, waiting the voice which should speak with power and influence, that should quell their human hatreds.

Problems of social justice were looking to us with beseeching voice, and we found ourselves obliged to face them, or, worse still, to shun them, with shame upon our faces and with a bewildered consciousness, because we had no common articulation of a code of spiritual principles or moral laws. Our spiritual authority was not equal to our human sympathy, because it was divided.

On all these things we had a multitude of voices trying to express the same consciousness, but the great world of men did not know it. Why should they know it when we had not found it out ourselves? We spoke with voices, but not with a voice.

Very nearly up to our own day the church has faced united iniquity while there has been scarcely a city in which it could be said, in any real or serious sense, that its churches moved as one great force. And in many a town and rural village we yet have churches wearying themselves to death in a vain struggle for competitive existence, or suffering from that worst of diseases, to be "sick with their brothers' health."

What wonder that we have lost our civic virtue! Why should we not lose, not only our Sabbath as a day of worship, but also our Sunday as a day of rest? Why are we surprised that we have lost not only temperance laws but also our temperate ways? Why should we be astonished that with the loss of these we have also lost our sons and



filled our houses of refuge with our daughters? Why should we wonder that the rich have left us for their unrestrained, unholy pleasure and the poor because we had no united sense of power of social justice to restrain an industry that devoured widows' houses and that bound heavy burdens grievous to be borne, especially when this was sometimes done by those who for a pretense made long prayers? What wonder that, with disintegrated religions which gave no adequate sense of religion, the home should lose its sacredness and the family become easy prey of easy divorce and of unholy marriage? Still we went on singing: "Like a mighty army moves the church of God." And when we came to resolve it to its final analysis the only trouble was that we did not sing together.

Leave for a moment the larger review and consider the work of our individual churches and the loss of their constituency. I say the loss of their constituency because the church cannot be said to gain or even hold its own if it simply fills its vacancies. Many churches have marked time, year upon year, and thought that they were moving because they kept their feet in motion.

The age became a migratory one. Here was a root difficulty in our social disorder. The family left one city for another. It drifted, by the necessities of industry, from place to place. And because we had no provision for shepherding the sheep that left one fold for another, they wandered about just outside some other fold. If the family, say, from one Baptist church moved

near another Baptist church, there was some hope. But in at least half the cases they did not.

For a study in efficiency visit the average city on a Sunday night and measure the power of, say, one thousand people, scattered among twenty-five or thirty churches, when they might, with the contagion of human impact, be gathered into one, with a manifold and constantly increasing power which, with wise direction, would send them back to fill the empty churches whence they came and to become and to exert a social conscience.

As in the home-mission fields so in our cities. We have whole sections religiously dying and socially decaying because they are without any churches, while other sections right beside them die because they have too many churches to be supported. Effective distribution is as yet, in every city, either an undiscovered art or at best a feeble effort. Our rural communities are in a like situation because there has been no concert of action. The so-called rural problem as a social perplexity has arisen almost entirely from the disunity of our religious forces, and we might as well admit it.<sup>1</sup>

#### The Call of Foreign Missions

Then, for many, many years we had fervently prayed that God would open the doors of the heathen world and let us in to take care of the heathen as our inheritance. God always gives us more than we ask; and so he not only did that, but he opened our doors and poured the heathen in upon us. When

<sup>1</sup>See *The Country Church*, by Gill and Pinchot, published under the authority of the Federal Council of the Churches of Christ in America.

the immigrant came he became, as often as not, an American patriot before there was time for him to become an American citizen. He assimilated everything except our religious impulse. He learned the language of our daily speech because we have only one language to be mastered. But our religion presented to him too many tongues. And why should we wonder that he could not distinguish between them?

He met centrifugal forces which repelled and not a centripetal force which might have been an irresistible attraction. He found a united democracy and he became a part of it the day he landed. He saw the unity of ideal in our public schools, and he made it his own. And if we had met him with a united brotherhood of the church, he would have felt the mass impact of religion as he felt everything else and he would have yielded to it.

Why is it that we have not sooner found ourselves in all the pressing problems of social regeneration? It is because we are still discussing our alleged differences which do not exist except in our discussion. The specious differentiation between personal regeneration and social salvation is a divergence purely in philosophy and not in fact.

Then, too, witness our initial attempts at integration. We began our interdenominational movements and organizations. It was and it is a movement in the right direction, and yet it must be confessed that today one of the greatest problems of religious federation is the federation of these federations.

Out of the moral force of the church sprang our reform agencies, which were

subject, not only to moral impulse, but also to human caprice, and another of our problems is the federating of all or the elimination of some of these.

#### **The Penalty of Disunion**

Then when we began our federative movements in local communities we simply multiplied our groups. The Bible classes of the community were formed into a federation; also the boys' clubs, the church temperance groups, and the men's clubs. The ministers separated themselves off from their churches, or assumed that they were their churches, and formed ministerial associations, and listened sometimes to papers on the authorship of the Fourth Gospel, at other times on whether there were one or four Isaiahs (when the political corrupter of the city had never even been assured that there was any Isaiah at all), but only occasionally, and not with very serious intent, to the common problems of their community life. We had to begin this way because we were afraid of bringing the churches themselves together.

Every once in a while, generally not oftener than once in four or five years, the wave of evangelistic power would strike the community. The evangelist came, rallied the united forces of the churches for a week, then went away, and we strangely supposed that what it was perfectly clear could be begun only by united action could be kept up and developed without it, and the churches fell apart sometimes a little farther than they were before.

Meanwhile every force, every movement, every single group gathered to oppose the church was making its com-



mon compact with its common stock and its evenly divided dividends.

The wonder is not that we have gained as much ground as we have; we have here a wonderful testimony to the power of the gospel and its unquenchable fire that the light of religion did not go out altogether.

We give all sorts of reasons for it. But it was not because we were not thinking right. It was not because we were not thinking alike. It was not because we were worshiping differently or because our politics were different. It was simply that we did not work and act together upon the tasks in which we were in absolute agreement. We were confused in our self-consciousness. We conceived our churches and our sects as ends in themselves, rather than as the means to the one end that we have always had in common. We remembered that we were of Paul, or of Apollos, while we forgot that we were all of Christ, and that all things were ours. We were losing our lives because we were trying to save them.

## II. The Dawn of a Better Tomorrow

So much for the facts of history. Let us now seek the vision of prophecy. This reckless prodigality of moral power and spiritual impulse was not because the church was becoming an apostate church. It was not because she was leaving an old theology or because she was rejecting a new one. Taken as a whole, her views were becoming larger and her vision finer. In certain ways she was creating greater forces. But

her forces were spent because her attack on sin was not concerted, and because she was not conscious of her own inherent unity. The church and ministry went on doing their unrelated work, gaining a keener moral sense and stronger ethical gospel. The church and her gospel were creating the very unrest that was crying out for social justice. And even while the church was losing the toilers she was preparing for their social emancipation. She was continually creating larger opportunities which, however, she was failing to meet because of her divided moral forces.

We now feel that something very different is to be done.

### Federation on the Foreign Field

It is interesting that the first serious movement toward federation was in the foreign field. The missionaries began to send back word that they could not make their way by using such confusing tongues. They sent imperative messages to us that they must get together, not only in order to impress the gospel upon the heathen, but for their own self-preservation. Both Christian unity and social service are largely reflex actions from the field of foreign missions.

Now, throughout the heathen world we are rapidly multiplying union church movements.<sup>1</sup> In India we have the South India United Church of nine different denominations, and another federation is under way in Central India. These foreign federal councils are not being organized on the basis of common forms of worship, but are being grouped by the languages or dialects

<sup>1</sup> See *Christian Unity at Work*, Second Section, chap. iii.

which their people speak. They are formed on social units.

In West China a movement has in view one Protestant Christian church for that entire important part of the new Chinese republic. The same story is coming back to us from Korea and the Philippines. Japan has dissolved its tentative and voluntary evangelical alliance and now has an official federation of eight denominations.

Practically all of the mission schools are interdenominational and federated. There come to my desk every week something like two hundred fifty different home religious publications, most of them being, or alleging to be, denominational organs. On the other hand, in the heathen field their publications are common and interdenominational. Thus are our little children leading us.

In fact, if we should in this country only follow the example of the foreign field, we should make progress that would surprise ourselves. The recent splendid call of the republic of China for the prayers of the Christian churches of China and the world is the clear issue of a social gospel.

#### **Federation for Social Service**

The main point, however, upon which we are finding our most common approach is in the new emphasis which we are giving, because we are forced to give it, to the nearer social problems of our day. Here, at least, we find no true reason for differentiation. No one will argue that there are Methodist Episcopal saloons; or such a thing as Baptist child-labor, or Congregationalist vice, or Presbyterian sweatshops, or

Episcopal Tammany Halls, or Seventh-Day Baptist gambling-houses.

Not only do we thus find no sensible reason for division, but we have very quickly discovered that we shall meet this opportunity in unity or else we shall not meet it at all. Social regeneration must have a social approach. The social tasks and problems of a city cannot be met by any church except in common conference with every other church.

This application of the gospel to the needs of the world is what is giving us our unity. When we get together upon our common task, we cannot help forgetting, for the time being at least, the things which have divided us because we find ourselves in unity upon these two laws upon which Jesus said the whole law and the prophets hung, on love to God and love to man. We are facing our common foe of commercialized vice, of human exploitation together, and we are receiving abuse. As we stand side by side it becomes impossible for us to do anything but love our fellow-Christians, and we are willing that they should make their intellectual expression of religion according to their own type of mind, and that they should worship after their own forms and customs.

We have made, only within the past few days, another great discovery. We have discovered (a few have not) that evangelism and social service are not only inseparable now and forever, but are one and the same. In other words, when we get together seriously upon the work of social service we find that we are together upon what we thought was the remote work of evangelism.

The evangelist is to proclaim the



full fatherhood of God—a God who rules his household with the unwavering hand of justice and with a heart of love. Thus the invocation of the heavens for divine justice and the cry of an infinite affection meet and mingle with every human cry that rises upward for human justice or of human suffering. A true father will not let his children hurt each other, either by malice or neglect, and he does not love the strong child better than he does the weak.

We feel a deeper and more tormenting sense of sin, a profounder consciousness of the eternal truth, that a sin, whether of indifference or intent, against our brother or our sister is an offense against an outraged and righteously indignant God, that social morals and personal religion are one and inseparable now and forever, and that God is not a seller of indulgences at any price.

The third article of our evangelical message is the absolute certitude of judgment. Shall not God avenge those whose cries come up to him day and night? Yea, speedily he shall avenge them.

The final message is redemption, the redemption of the individual in the world, and through him of the world itself, and there is no redemption of either without the redemption of the other.

The gospel is abandoned, the Christian pulpit is superfluous, the church of the living Christ goes out of existence, when the truths of the gospel, the vocabulary of the preacher, and the constitution of the church no longer contain the words "God," "sin," "judgment," and "redemption." They are capacious gigantic words, belonging to a vocabulary that can interpret the whole

universe of right and wrong, both individual and social. They are applicable to every problem in God's world. Thus nearly all the things belong together that we have thought apart.

In fact, we have discovered that while we were praying for a revival of religion we were really in the midst of what promises to be one of the greatest revivals that this world has ever known. Our present sensitive social conscience simply means that we have a "second blessing" and that we are again passing through the experience of religion. How on earth can there be any jot or tittle of difference between saving one man at a time or saving two? Between regenerating an individual and sanctifying a whole city full of individuals?

The only difference between a true social evangelism and what we used to consider by that word is that the mourners' bench and mercy seat are full. We come, not one by one, but all are kept on our knees together. True social service is simply evangelism a hundred or a thousand fold.

Is it any less holy to crush out a den of vice than it is to regenerate a vicious man? Here again our differences are only in our use of terms, and not in reality and fact. Go to commercialized vice and to industrial injustice and say to them, "We will make the laws tighter," and they will answer, "Very well, we will find ways to break them." Go and say to them, "We will make our courts stronger," and they will answer to themselves, if they do not to us, "The political power of our money is stronger than any court of justice."

But suppose you could go to them and say, "The churches of this city, all

of them, have gotten together. They are thinking, planning, and moving as one man to crush you." They might doubt it; but if they did not doubt it, they would fear it as they have not feared even the Almighty himself.

Now for these common tasks we are discovering, faster than we admit it, and we are conscious of it faster even than we express it to ourselves, that for these common missions we require no changes of our symbols or of the intellectual expression of our religious faith. We have passed the periods both of division and of toleration and we are entering that of serious co-operation. While Christian unity as a sentiment is everywhere in the air, it is taking perhaps three concrete forms.

#### **Various Forms of Christian Unity**

The first is that which is expressed by the hierarchy at Rome. We may pass it by without consideration.

The second is that which finds expression in such movements as the Christian Unity Foundation and the proposed Conference on Faith and Order. For that we pause to offer a sympathetic prayer and to express our hope. Co-operation in service must precede it, or at least go hand in hand with it. Fellowship and unity of action must not wait too long upon it. We must come together for it with enough mutual faith and trust to believe that our aim and work are common.

There is therefore another form of Christian unity which is possible without waiting for any conference on faith and order, and which is absolutely necessary before we can reach the common ground for any such conference. It is

called Christian unity at work. It is a unity, not to be created so much as discovered and interpreted. We already have it. All we need to do is to exercise it.

God has put into our human order the mingling together of unity and diversity. While it is a unity on the one hand which is not uniformity, it must also be diversity on the other hand which is not divisiveness. I believe that the movement of which the Federal Council of the Churches of Christ in America is the most concrete expression is an illustration of this principle of progress.

#### **The Advantages of Federal Unity**

Federal unity is stronger and more vital than the first form of unity, represented by the Vatican, because it is unity with freedom, and because unity is stronger without uniformity than with it. The social difference between the unity of the united Protestant churches and the unity of Rome is also thus: With Federal unity the church may give herself for the sake of the world regardless of what becomes of herself, she may give herself for the sake of humanity and not for the sake of herself; while under the unity of Rome she is obliged first of all to take care of her own life. We must be willing to save our life by losing it.

Federal unity, however, recognizes the two principles of progress, differentiation and coherence. It recognizes that the kingdom of God does not mean solitariness on the one hand or uniform consolidation on the other. It is simply genuine co-operation without regard to the ultimate result to ourselves. It is not trying to get men to think alike or



to think together. It is first willing that the army should be composed of various regiments with differing uniforms, with differing banners, and even, if necessary, with different bands of music at appropriate intervals, provided they move together, face the same way, uphold each other, and fight the common foe of the sin of the world with a common love for the Master of their souls, for each other, and for mankind.

Such a church is absolutely irresistible. According to biblical arithmetic, if one can chase one thousand, two cannot only put twice as many but ten thousand to flight; and if you multiply according to this arithmetic until you reach the twenty million Protestant church members in this country, we can gain some estimate of what God intends that we should do.

I have discovered, I think, this interesting fact: that it is possible, almost always, to get the churches into Christian unity, provided you can prevent them from discussing Christian unity. I am not asking men any more to come together from the various churches to hold a conference with me on the question of Christian unity. I am willing to talk with them upon almost any other subject but that. The important thing is to get them together to show them the common social task—a task which absolutely cannot be done unless they do it together—and leave them to draw their own inference as to their duty, and as to the will of God and the Spirit of Christ.

I have discovered another interesting fact. If you want to have a conference

which will be absolutely harmonious, without bitterness or invidious utterance, get men to come together from just as many denominations as you can, like the Quadrennial Council where they met together to face the common task. It is only when men and women of *one* denomination get together in conference that there is any serious divisive utterance. And the differentiation and distance between the two remotest constituent bodies of the Federal Council are less than the variance between the two wings of any one of them.

When the task is completed and the church becomes the conscience, the interpreter, and the guide of the social order, and when the spiritual authority which she possesses is translated into one common tongue and her voices become one mighty voice, the gates of hell shall no longer prevail against her, and she will be no longer weak and helpless before the haggard, sullen, and defiant face of injustice, inhumanity, and heartless neglect, and she will be able to take care of all her children—and her children are humanity.

Finally then, the creative work of home missions can be conceived, today and tomorrow, only by a Protestant church with the social vision and impulse, and can be performed by unity and comity.

And only by these selfsame tokens can the heathen lands be redeemed; the heathen of those lands who come to us to be shaped into a Christian democracy; the Christian Sabbath be saved; the Christian home preserved in sacred purity; our boys delivered from the hosts of sin; our girls delivered from the lust of men; the people redeemed

from injustice and oppression; our evangelism be redemptive, and the Christian church itself be saved from becoming atrophied and from the contempt of the world; by an immediate sweeping social vision and an instant sense of genuine and earnest unity, through which and by which only her spiritual authority can make the kingdoms of this world the kingdom of our Lord.

It is true that the pages of federal unity are not free from interrogation points. There is one comprehensive answer to them. As the writer is called to go from one to the other of the Federal Council's constituent bodies his one message to each is this: *You*

*can trust the other twenty-nine.* The day for servile suspicion is gone. These other brethren will act with you in united freedom, in united faith, competing with you for the finest of Christian consideration that no principle held sacred by their brethren be derided, violated, or impaired.

Christian unity will come, not so much by abstract process as by concrete experience; not by asking whether or not we shall come together but, so far as our Protestant evangelical churches are concerned, by coming together first in order to find out whether or not they should come. It is the call of trust and faith and we are safe to heed it.

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## SOCIAL SIGNIFICANCE OF CHRISTIANITY IN MODERN ASIA. III

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### India

During the preparation of these articles two booklets, *The Social Mission of the Church in India* and *Social Study, Service, and Exhibits*, by Rev. D. J. Fleming, M.A., M.Sc., have come from India, from the press of the Y.M.C.A. at Calcutta, which furnish authentic materials for concrete illustration of the principles under consideration. Free use will be made of them with the consent of their author. Mr.

Fleming represents the evangelical doctrine of the church; he does evangelistic work among the poor of Lahore; he is trained in modern science; he comprehends the significance of the social service movement in the churches; he has spent already twelve years of faithful, fruitful service as a missionary teacher in Forman Christian College at Lahore; and he enjoys and deserves the confidence of all who know him. The concrete, specific



tasks which he urges have been selected with reference to the peculiar needs of India, but his presentation is interesting for any country because it goes back to fundamental human needs and to universal principles. The publication is used here because it is typical of a spiritual enterprise which enlists the enthusiastic support of the wisest leaders of the church in India; it is not merely the sentiment of an individual but an indication of a mighty and deepening current of thinking and purpose.

The Bible furnishes the guiding and illumining ideas of social righteousness and human service. The Hebrew prophets demanded holiness of heart and not mere conformity to ceremonial law. The emphasis of the prophets was on public morality, not simply on private righteousness. The poorer classes, when despised and injured by the rulers and the rich, found in the prophets of God defenders and advocates. Their interest in a religion that was social helped them to interpret all historical changes and sufferings as so many revelations of the divine will.

Jesus raised the social feeling to its climax in his incarnation, his beneficent deeds, his sacrifice supreme.

But this ancient law of love, this eternal golden rule of service, must find modern expression. The Good Samaritan of our day is not content with taking the bloody victim of rapine to an inn; he organizes a police system which suppresses robbery in the highways. The modern Christian is just as earnest in holding prayer-meetings in jails; but he also studies the causes of juvenile delinquency, creates intelligent public opinion as to the causes of crime, organ-

izes juvenile courts, playgrounds, and vocational training, hoping some day that jails will be empty and all prayer-meetings may be held in churches. In India science aids religion to separate the children of lepers from their infected parents and save 95 per cent of their lives. A South India pastor studied books on scientific agriculture, with the result that the crops of Christians in his parish are twice the size of those of non-Christians. Saving souls of students means better exhortations to believe in Christ and also decent hostels and recreations to keep them from overwhelming temptations. "More and more in India, the ideals and principles of Christ are becoming the working basis of organizations for social and economic betterment, which do not avowedly accept his leadership." The church is beginning to educate its members to be leaders of all efforts to better man's estate; municipal councils ask their help; non-Christian societies imitate their example; in order to survive, the ancient faiths must assimilate Christianity. These general notions take form in the particular suggestions for citizens; in respect to education, housing and sanitation, public recreation, helping the sick and afflicted, relief of the poor, humane treatment of the "untouchable classes," temperance, translations of good publications, prevention of cruelty to animals, and religious influence, the highest form of social service.

In *Social Study, Service, and Exhibits*, Professor Fleming shows us his laboratory in action. The plan is based on three sharply defined purposes: "First, to furnish a guide to those wishing to take up the study of the social forces

and conditions of their community. Second, to furnish suggestions for definite and practical social service. Third, to start definite lines of thought for a community exhibit."

Each study begins with apt quotations from the Bible and with a form of prayer; it is at once glorified by the sacred aureole of reverent associations and authority. Such texts and prayers induce one to descend from the mount of transfiguration to the valley of trouble to give relief.

The studies are not mere readings in eloquent books, but specific directions for local investigations of conditions which must help or mar the personality. But since no one person can work out each method for himself, full references are given to books and pamphlets by experts on all the subjects of inquiry. And because no adequate relief can be provided without the intelligent interest and co-operation of the community, lectures and exhibits are recommended to arouse the conscience and instruct the judgment.

Many illustrations are given to show that the Indian students have often caught the spirit of science from their teachers. Thus the Rev. Godfrey Phillips gave six lectures on the "Outcaste's Hope" in the Y.M.C.A. mission study class at Bangalore. The class consisted of eighteen Indian Christian young men. On the suggestion of the leader, several members visited the parts of the town where the outcastes live, secured the co-operation of their chief man, and established a night school where poor boys were taught elementary subjects.

Students help in the anti-tuberculosis

campaign by distributing leaflets; they combat malaria with quinine, which they carry from government drug-stores to villagers whom they induce to use the specific; they teach the ignorant peasants to prevent the surface water from carrying defilement into wells during the heavy rains; they conduct crusades against the plague-carrying rats; they teach children and youth how to play; they persuade the suspicious and timid people to trust foreign surgeons and hospitals and so to secure the benefits of European science and skill; they nurse the sick and show how to care for those who are suffering; the high-caste students, to whom an outcaste is an object of loathing and untouchable, learn to carry them into the hospital; and, guided by science, they do a thousand deeds of kindness.

The difficulty of social work in India is greatly increased by the sharp distinctions of caste, the conflicts of races, the foreign domination, the differences of religious beliefs, and the variety of languages. There is no Indian nation, though there is a hopeful movement which may at last create a national consciousness. But these unhappy antagonisms are themselves excellent reasons for cultivating a community spirit and practical co-operation. The British rule and law, the common use of the English language, the network of communication and transportation furnish the basis for the structure of a national life. The ideas of Christianity are slowly pervading the social mind of the Indians whether Hindu or Mohammedan, and the silent, unconscious assimilation of the universal religion, with its doctrine of human kinship, is going on



as rapidly as we have a right to expect. This is an influence which cannot be expressed in statistics, but it is real and significant.

The advantage of working with Hindu and Mohammedan students is that the process of interchange of ideas goes on constantly and genially without debate, without sharp conflict of creed or liturgy; and yet the quiet imitation of Christian methods carries with it acceptance of essential Christian principles. Preaching Christianity in mere words instantly evokes suspicion, prejudice, animosity, and the sense of loyalty itself is arrayed against the sermon; but common endeavor puts conflict to rest, opens the heart, quickens the primitive sense of affection, sympathy, and justice which centuries of idolatry and caste have not entirely suffocated and which is the psychical stuff which the Christian doctrine can use for its purpose.

Only when one spends weeks and months in Christian colleges where good comradeship prevails in common and noble pursuits can he begin to realize what this means. The writer can never cease to be thankful for such an opportunity in Madura, Madras, Bangalore, Poona, Bombay, Lahore, Agra, Delhi, and Calcutta. East and West do meet in spite of Kipling's denial, not for controversy but for sport, and learning, and kind deeds to the ignorant and suffering. Truce is declared between warring creeds and both parties come to a better understanding. Then they realize, in this genial atmosphere, that one Holy Spirit fills the world, speaks to all hearts, and that not one accent of His voice has ever been lost.

In this process, Christians lose some-

thing of their dogmatic temper to the advantage of their piety and their influence. The note of patronage, superiority, and conquest is no longer so strident; and the true spirit of unity, fraternity, and kinship in God is in control.

It is strange yet sublime to feel that Jesus walked, dressed, worked, and lived much more like these brown men with turbaned heads and flowing skirts than like your trim and blustering Yankee; and that the Oriental is yet to interpret many a text which to us is obscure, though plain and inspiring to the men of the East. And it comes with a shock of surprise and rebuke to meet people who live in a religious temper and seek naturally conversation on lofty themes without embarrassment, while we evade them or discuss them apologetically. Thus while our men help with the practice of Christianity, the advantage is not all on one side.

Not once, but many times, when famine has followed drought, the missionaries of severe evangelical type have been drawn into the work of relief because they were intelligent, trustworthy, and incorruptible. British civilians and native officials alike confided in them. No funds stuck to their fingers in passing from treasury to hovel, but increased in value, being mixed with shrewd business ability on the way. There was no bribery of converts, but often mass conversions were witnessed after one of these tragedies when the light of hope and love dawned on the despairing, reflected by the acts of Christian teachers.

It has been shown in America as well as in India that farmers will never give up old and obsolete tools, implements,

and methods in response to lectures on chemistry. They gaze on the new plough or improved seed with wonder and skepticism. But when a man comes along with a "demonstration," a practical farmer who knows biology but does not talk big words, the same stolid, phlegmatic followers of ancient routine will imitate him and double the yield. Then only does their doubt change to confidence. It is not the experiment station but the demonstration plot which converts the conservative tiller of the soil who has been taught by hard experience to be careful about innovations. Now social work in India is a demonstration of Christian motives, spirit, character, and so a revelation of its essential ideas, and we have already seen enough of its results to believe that it will be one of the most effective methods of Christianizing those wonderful peoples.

It would be a mistake to suppose that this social work is new; the volumes of

Dennis and others are full of illustrations of the effective and fruitful social service of missionaries from Carey down to our time and in all parts of the world. What is new is the conscious, systematic, and methodical organization of social service, in the light of the physical and social sciences, with the clear conviction that it is an essential element in wise missionary enterprise, and not an accidental and external activity for which a missionary has almost to apologize. The time has come when at least some of our young candidates for leadership on the foreign field will have professional instruction and training for this service which promises so much for the temporal and eternal welfare of the Orient. As yet our most advanced theological schools are poorly equipped for such training. We must learn to imitate our blessed Lord who not only preached the glad tidings to the poor, but also "went about doing good."



# BERGSON AND THE PHILOSOPHY OF RELIGION

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*A question of deep interest to many persons is that of the bearing of any new and original system of philosophy like that of Henri Bergson upon current religious interests and ideas. A few reflections upon this topic may, therefore, not come amiss at this time.*

It is very clear that if we are to consider the question at all intelligently or profitably we must first come to some sort of understanding as to just what we shall mean by religion. It is obvious, for example, that the question of the bearings of Bergson's teachings upon religion would have to be answered very differently in case we should identify religion with the dogmas of traditional theology, and in case we should take a freer view of its nature and meaning. The effect of Bergson's philosophy upon the traditional doctrines of theology might be almost wholly negative (unless, indeed, these doctrines were interpreted very freely and symbolically), while it might strongly corroborate and support a religion defined more generously and vitally.

The view of religion which we shall adopt for the present purpose is that it is based upon the belief in the permanence of goodness, upon the belief that the universe is so constituted as ever to prefer the good and to destroy the evil. Defining it very shortly, we might say (using words of Secrétan) that religion is the belief that perfection is eternal, or, in words of my own (of which I am fond,

in spite of their anthropomorphic associations), it is the belief in love.

Whether such a belief as this is possible for us is a question, it seems plain, which can be settled partly upon the basis of factual or empirical evidence, in spite of the suggestion of James and others that the question, if it is to be answered favorably to religion, must be removed out of the realm of factual demonstration to the realm of faith and practical endeavor. James's wholesale condemnation of the empirical order as morally ambiguous or even bad seems to me, indeed, somewhat overwrought and harsh. "Every phenomenon that we would praise there," he writes, "exists cheek by jowl with some contrary phenomenon that cancels all its religious effect upon the mind. Beauty and hideousness, love and cruelty, life and death keep house together in indissoluble partnership; and gradually there steals over us, instead of the old warm notion of a man-loving deity, that of an awful power that neither hates nor loves, but rolls all things together meaninglessly to a common doom." I do not wish here to enter upon the question of the comparative amounts of good and evil in the

world, the question of optimism and pessimism, viewed from a merely historical or descriptive point of view. I have presented the case for religion, i.e., for the belief in the preponderance of good, somewhat fully in my recent book, *The Problem of Religion*, where the reader will find my opinions and arguments, if he should care for them. It is of course clear, and it may be granted without further discussion, that the belief in the present preponderance or the eventual triumph of good, while capable of much empirical support, is in the nature of the case not susceptible of complete empirical confirmation, which must forever remain a philosophical aspiration rather than a definite achievement.

It is clear, however, and may readily be conceded, that the question of primary importance for religion is not whether the good is actually realized, but whether it is realizable in a world like this; whether the progressive victory of good over evil, of reasonableness and aspiration over unreasonableness and fate and chance, is something for which, in the actual constitution of the world, we may fairly hope for and work for.

Moreover, and particularly, no moral evaluation of the universe can be regarded as at all adequate which leaves out of account man's active nature, which reckons up the chances of good and ill from the consideration of the physical forces, merely, which the world represents, leaving out of account the efficacy of human aspiration, the active energy of human agents. James was right when he asserted that for any philosophy to succeed it must avoid two fundamental defects: it must not in its

ultimate principle baffle and disappoint our most cherished powers, and, second, it must not define the world in such a way as to give our active powers no object whatever to press against. The two kinds of existence, in other words, which would be unendurable is that in which all problems are hopeless and all striving therefore vain, and that in which all problems are already solved. The real foe of religion, or of any hopeful interpretation of reality, is, therefore, not naturalism, as is so often asserted, but absolutism in every form; whether absolutism be of the naturalistic and mechanical type contemplated by physical science, or of the logical or teleological type of absolute idealism. Both systems leave man out of account; both deny what he feels to be the most inviolable part of his nature, his activity in the pursuit of his ends, the freedom and efficacy of his own life. If the question is asked, then, what, in a word, the constitution of the world would be which the moral nature of man can approve, in which trust and aspiration are appropriate moods, rather than fear and despair, the answer would be that it must be a world in which human ends can be truly achieved, though not without effort, struggle, and perhaps much pain.

We are now fairly in position to estimate the bearing of Bergson's system upon any world-view which can be called religious. The three salient doctrines of Bergson which have relevancy in the present connection are the doctrines of creative evolution, of indeterminate teleology, and of human freedom. They will be seen, when they are examined from our present point of view, to be broadly



in keeping with a view of the world upon which, as we have held, religion depends. A few words upon each point will perhaps make the matter clear.

1. The view of evolution as creative provides for novelty in the world, and for the appearance of features, therefore, which, though not actually existent, are ideally demanded. It denied mechanistic naturalism which views nature as a closed system whose changes are due, not to the efficacy of ideals and intelligent endeavor, but to the shifting and reshifting of forces in accordance with mechanical forces working blindly. Evolution according to Bergson, is not a mere rethreshing of old straw, eternal redistribution of matter and energy. Evolution, rather, is elaboration, production, a process in which fresh items of reality spring constantly into existence. The theological doctrine of creation is not only unassailable, it expresses the most central truth about the world which it is possible to utter. Traditional theology errs only in treating the act of creation as singular and final, and in referring it back to some mythical point in the past. Creation is not confined to the past: it is taking place continually.

That science should not recognize the creative and spontaneous aspects of evolution, but should interpret it in purely mechanical terms, is entirely natural in view of the object which science has set for itself. If there is genuine spontaneity in the world, science, whose ideal is calculation and prediction, must ignore it, just as psychology must ignore free will, if such a thing indeed exists. We are here merely restating, from a somewhat

different point of view, the central point of Bergson's whole criticism of science, a criticism which will doubtless stand the test of utmost scrutiny. The only true science, according to Bergson, would be history, the science which deals with the concrete and the individual, rather than the abstract and conceptual. The unique and the individual, just because it is unique and individual, forever eludes the notional grasp.

2. But if Bergson's system is unfriendly to absolute creation theories, it is equally unfriendly to all forms of absolute teleology. If there is no absolute creation, in the sense of traditional theology, there is also no absolute predestination. The course of evolution is not mapped out, as it were, beforehand, so that no one, not even God, "can see the end from the beginning." The life of God himself lies before him largely in the form of an unrealized possibility, like the life of the youth whose vast and ill-defined aspirations and impulses are symptomatic of certain energies and tendencies, without, however, affording any clear hint or sign of the final outcome of the great adventure of life which he confronts.

Prophecy is therefore not so much a form of prognostication as a form of poetry. Its message is not primarily oracular, but normative and hortative. Its fictive utterances stir the imagination and the will, and thus bring events about through the release of human energies, rather than foretell, merely, a consummation which Nature, left to herself, would have achieved.

3. The whole of Bergson's philosophy, like the whole philosophy of religion, is thus seen to center in freedom. The

universe is a product of free creation simply because it is not force or mechanism, but freedom and life. The operation of freedom we witness at first hand in man, where the will liberates itself from the rule of matter and shapes life in conformity with its own ends and goals.

That such freedom is not unlimited and does not operate capriciously and in independence of the order of nature is a point which cannot be emphasized too strongly. The charwomen, in Sir Oliver Lodge's illustration, who break into the scientist's laboratory and disturb his scientific results upset no laws of nature in doing so. They disturb the results merely by disarranging the conditions which the scientist has carefully prepared. I can by merely pressing a lever switch a locomotive from one track to another, according to my will. I can even derail it entirely by placing an obstacle upon the track. But what I cannot do is to keep it from moving along the lines of least resistance. Thus, while I can side-track the engine, or even upset it, I cannot deviate or upset the laws of nature. It is of course clear on a very little thought that the only condition on which I can carry out the purposes of my will is by the use of agents, by relying upon the uniformity of nature without which all ends would become unrealizable, all purposes unfulfilled, and life itself become a sheer impossibility. Indeed, the more one reflects on the matter the clearer it becomes that the constancy of nature is the one most important argument for theism which can be produced. That the ground is firm under our feet, that water slakes and fire burns, that bodies gravitate, that the sun rises and sets and the seasons

recur—that nature, in short, is without shadow or turning—this is the one condition on which life can be good.

It is of the utmost importance to emphasize this point here because religion has often been thought to depend for its "proof" upon the interruption of the order of nature, upon miracles. The doctrine of miracles has often, even quite recently, been asserted to stand or fall with the doctrine of free will. Nature, it is asserted, cannot be a closed system of physical forces operating according to uniform laws, and the will be at the same time free. Either nature is not a closed system or free will is a miracle. "You cannot consistently hold," one writer says, "that psychical miracles are possible and hold that physical miracles are impossible." Well, one would likely not gain much reputation for logic and still less for common-sense if one were to argue that he could by an act of volition raise his arm, and that therefore he could by an act of volition raise the dead. But this is precisely what the argument above would come to. Perhaps the best way to deal with a logician of this type would be to invite him to test the quality of his logic by actually trying his power in the two directions.

It is a fact frequently observed that gains in this world are seldom made without corresponding risks and losses, and, particularly, that the truth can never be taught without danger of misconception and misinterpretation. A brilliant instance of the latter fact was the late William James, who suggested that the scientific-academic mind shows an extraordinary slowness in acknowledging "facts to exist which present themselves as wild facts, with no stall or



pidgeon hole," and was forthwith hailed as leader by every form of mysticism and occultism. The magazines of faith (never very inactive) were lighted in numberless breasts of men and women, and the floodgates were thrown wide for "spiritualists," faith healers, telepathists, and mystery-mongers of every class and name. Bergson is at the present time in danger of suffering the same evil fate. Doctrinaires as widely apart as syndicalists, socialists, and anarchists have claimed him for their leader. The forces (always with us in disquieting numbers) arrayed against the existing social order seem to have derived a peculiar comfort from the Bergsonian writings. The whole tendency is vividly reminiscent of the Rousseauian "back-to-nature" movement of the eighteenth century. Nature is distinctionless, streaming; the differentiation and organization which it shows is a mere human artifice, and hence imperfect. "God made the country and man made the town"; whence it follows that existent society is an evil which ought to be resisted. Of such and similar unprofitable aberrations the newspapers and magazines are now full.

From the other side comes traditional theology and finds in Bergson's doctrines the warrant for a whole array of doctrines which, to say the least, should not be drawn from the position of obscurity to which the progress of time has assigned

them without being subjected to very complete revision, miracles (I quote from an influential religious newspaper), "the fall, sin, revelation, redemption." These ancient doctrines doubtless have profound significance if it can be freed from the accumulation of theological verbiage which weight it down and hide it from view. If Bergsonism will give us a truly modern theology it will confer a great intellectual and spiritual benefit; but a new theology which shall be really abreast with modern knowledge and sentiment can be gained only, I am persuaded, by going forward, not backward to the old conceptions and distinctions.

What is one man's meat is another's poison. Doubtless, what scientists need is to be reminded of the limitation of mere analysis and abstract intellection, and to practice intuition and insight. What occultists and dreamers need is "that the northwest wind of science should get into them and blow their sickliness and barbarism away." And what all good men and women need is to be freed from misgivings and fear, and to be fortified in their better resolutions, so as to fit them for the highest task of which a man is capable, the task, namely, of sustaining and furthering the interests of right and of truth. To these ends, we may feel sure, no one would be more anxious to contribute than Bergson himself.

# THE OLD TESTAMENT DOCTRINE OF SOCIAL OPPORTUNITY

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*What new religious values we find in the Old Testament as soon as we come to see that prophets and lawgivers were facing the same sort of problems we face today! Where once was mysterious forecasting of the distant future, are vital, stirring messages of warning or encouragement. We hardly need nowadays to discuss the inspiration of the Old Testament. We know it must have been inspired because it inspires.*

In the books of the Old Testament Christians believe they have a revelation from God. Being a divine revelation, it is authoritative; and being a revelation to man, it deals with the things that most concern mankind. In these books the things are revealed that pertain unto life and godliness. Nothing essential to man's life in the world is omitted.

In this paper we are not concerned with this revelation as a whole. We are here dealing with its teaching concerning one of the vital questions of our day. The social question, taking the term in its broad sense, is the overtopping question of our time—the question of the more just and equitable and Christian distribution of the advantages of life, the question how to deal with the problem of poverty on one hand and excessive wealth on the other, the question of bringing the disinherited into the family circle and insuring them a fair inheritance in life. This question is up for a hearing and it is going to be heard before the Supreme Court of the people. The church that can put men in the way of answering this question is the church that will best serve humanity in this hour of need. The church that avoids this ques-

tion or darkens counsel with empty words will not command much respect in the days to come.

In the past generations men have studied the Scriptures of the Old Testament and the New most diligently and minutely. This study has had several direct objects in view. Men have gone to the Old Testament to find foregleams and prophecies of Jesus Christ and his work. Men have studied most carefully the sacrificial system of Israel and have written volumes bearing upon the origin, meaning, and symbolism of this sacrificial system. But thus far comparatively little attention has been given to the moral and social legislation of Israel. This is all the more significant for the reason that the sacrificial and ceremonial elements in Judaism are the formal and transient elements, while the moral and social ideals are the essential and permanent elements. This is not all, but in these latter days various systems of Bible-study have been devised to take the pupils into all parts of the book and familiarize them with its contents. Much time and attention are given to the history of Israel, to the tabernacle and the temple, to the doctrinal material



in the Old Testament. But for some reason or lack of reason great sections of the book have been almost wholly overlooked. The people have had a fairly complete and connected statement of the Old Testament sacrificial system. But they have a very imperfect conception of the moral and social legislation of Israel. One could follow some of these systems of Bible-study for a lifetime without ever discovering that the Bible has any direct teaching on the social question as we call it. The Old Testament and the New we are beginning to see contain rich stores of material on such questions as press upon us today; and for one I believe that the time has come for us to know this material, to find its great underlying principles, and teach the people how to apply those principles in modern society. In this study I am not attempting to consider all of the Old Testament teaching that is in any way related to the social question; I am rather calling attention to the fact that the Old Testament is very explicit on this subject, and I am seeking to find the underlying principles in one small section of that legislation.

### **I. The Old Testament Teaching on Social Opportunity**

In this brief study we are not concerned with the dates and authorship of any particular documents. Such inquiries have value, no doubt, and throw much light upon the text, and often give the key to its interpretation. Whatever may be the date of these writings, they contain teachings which express the consciousness of Israel on these questions; they set forth the teachings of the great men of God whether lawgivers or prophets. Several things may be noted

in the Old Testament teaching on the subject before us.

a) The poor are to be upheld, are to be given a chance to get on their feet and recover their position. "And if thy brother be waxen poor and his hand fail with thee; then thou shalt uphold him: as a stranger and a sojourner shall he live with thee. Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor give him thy victuals for increase" (Lev. 25:35-38). "And if thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him usury. If thou at all take thy neighbor's garment to pledge, thou shalt restore it unto him by that the sun goeth down" (Exod. 22:25-27).

b) The stranger and the poor are to be given a chance. "Thou shalt not oppress a stranger for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. And six years thou shalt sow thy land, and shalt gather in the increase thereof; but the seventh year thou shalt let it rest and lie fallow; that the poor of thy people may eat; and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard" (Exod. 23:9-12; cf. Lev. 25:1-7).

c) The owner of the field or vineyard may not take everything but must leave something for the poor and fatherless. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard,

neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger, I am the Lord your God" (Lev. 19:9-10). "I am Jehovah your God" (cf. Lev. 23:22 and Deut. 24:19-24; Lev. 25:8-17).

d) The Jubilee legislation recognizes the family ownership of the land, it sought to erect a bar to the monopoly of land, to prevent the rise of a permanently landless class without any true inheritance in the nation, and to secure an equalization of opportunity in each generation. "I am Jehovah your God." It may be noted that this solemn affirmation is made emphatic in connection with these laws of social opportunity and distributive justice.

## II. The Social Principles of Judaism

In form this legislation is local, ancient, transient, and Jewish. But beneath the letter of the law there are great principles which are universal, modern, abiding, and Christian. The Son of Man affirms that he has come not to destroy the law and the prophets, but to fulfil them. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Math. 5:17, 18). And he declares that whosoever shall do and teach these commandments even the least of them shall be called great in the kingdom of heaven.

1. One principle in the Jewish legislation is this: The earth and its resources are the common heritage of the people. The Mosaic legislation is based upon the fact that the Promised Land is given to the people of Israel. The land was allotted by tribes, and the tribal portion was apportioned to families. The family and not the individual owned the soil.

The Jubilee legislation recognized this principle and was designed to do two things: to prevent the rise in Israel of a large landowning class, and to prevent no less the rise of a permanent landless class. This legislation recognized the fact that there are some persons who from one cause or another find it difficult to maintain their footing; it recognized the other fact that in every society there are some men who are ready to take advantage of their brothers' weakness and inefficiency, and use these as a means to their own ends. For many years the rich man might join house to house and lay field to field till there was no place where the poor man might rest; for many years the poor man might be kept out of his ancestral estate, but his children could not be hopelessly handicapped. For, after a time, this process of land monopoly must cease, and the lands revert to their original owners. The whole tendency and aim of this Jubilee system was to make land monopoly impossible and to prevent the rise of a permanent landholding class that should control all the strategic points. And the whole tendency and aim of this system, on the other side, was to renew in every generation the conditions of a moral life and to declare that one generation should not be put out of the race by the action of a previous one. This legislation sought to broaden the way of success for all, to put a limit to the greed and cruelty of men, to give every one a fair start in life with a just inheritance in society (Lev. 25:10-13). The members of each generation possess at best a kind of use-possession of the land. And the people of each generation are to have a fair and free access to the land. No one



man, no one generation of men could gain possession of the earth and hold it against other men and other generations. An individual might be poor and landless today, but his children are not thereby hopelessly disbarred and handicapped. Every generation has its rights in the land, its equities in the national inheritance. In every generation there is to be a renewal of opportunity that every man may have a chance to regain his footing in the nation.

2. The poor need not charity, but opportunity. The Old Testament knows nothing of charity in our sense of the word. The Jewish legislation in fact is opposed to charity in the form of alms and gifts. The poor are to be given an opportunity to help themselves. The poor fatherless, the widow, the stranger are not beggars existing by sufferance and living upon the charity of the more fortunate. By the way, we have an interesting confirmation of this in a remarkable parable of the Master. Dives allowed the beggar to lie at his gate and he gave him the crumbs from his table. But the object at his gate was a mere beggar and not as a man; he tried to satisfy the relation between man and his brother with crumbs; he gave the beggar charity but did not secure a man justice. And Jesus said that he disobeyed the law and the prophets and went to the place of torment.

The poor and fatherless according to the Old Testament had some rights in the land. The men in possession of the earth could not claim an exclusive and absolute possession. A man might cultivate his field and might reap it for six years. But the poor man without possession had some equi-

ties and could take as a matter of right what grew of itself the seventh year. The purpose of the sabbatic year no doubt was to prevent soil exhaustion and to give the land a rest. But this recognizes the same principle that the man in possession cannot use the soil as he pleases. Other men and other generations have some equities which must be conserved.

The same principle is recognized in the law of *gleaning*. A man may harvest his field and take the crop. But he is not entitled to the last head of grain and the last bunch of grapes. The poor and fatherless have some rights which must be protected. A man in possession may take enough for his own use, but he may not claim all; he may not foreclose the opportunity of the needy and the weak. "I am the Lord Thy God."

### III. The Application of these Social Principles

The first thing is for the church to study the Old Testament legislation as a whole and to come to some definite mind with reference to it. Some would tell us that the Old Testament is an outgrown book and has no real meaning to the world today. If this is the case, then it is time that the church accepted this conclusion and laid the book aside as a last-year's almanac. If this is the case, it is an utter waste of time for young people and old to spend so much time studying it. Such study may be of great interest to antiquarians but has little value to the rank and file. Others assert that the letter of the Old Testament law is outgrown but that the underlying principles

abide and are of eternal value. This, I believe, is the New Testament view of the Old. As a matter of fact the Son of Man regards himself as the heir of Judaism and the fulfiller of its law. He builds upon the Old but he goes beyond it. He interprets the Old and enlarges it. What before was local and Jewish he makes universal and permanent. What before was a matter of commandment and statute he makes a matter of spirit and principle. But be it noted the New does not mean less than the Old; neither are its principles more limited or more vague. The Old Testament moral and social legislation in its underlying and abiding principles is the moral minimum for the Christian world. Not less than that of Judaism but much more is the Christian requirement. The Christian is not shut up to the mere letter of the Old Testament law; but he is not absolved from all obligations; he is not free to do as he pleases. The Christ has come fulfilling the law, says Paul, in order that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit (Rom. 8:4).

But here we meet one of those anomalies that is as strange as it is unworthy. We find men everywhere who take this view of the Old Testament and its teaching, but they quietly ignore great sections and never seek to find out their meaning. Others see its bearing in part, but they frankly say that it is not possible and practicable in our modern complex society. Which is the worse unbelief: Is it the denial of the man who says that God has never spoken to the world and we have no authoritative revelation of his will? Or

is it rather the unbelief of the man who affirms that God has given us a revelation final and authoritative, but after all it is not practicable and possible?

Accepting the conclusion that in the Old Testament we have some principles that have eternal validity, what do these principles fairly imply with reference to social opportunity? Let it be said, however, that I am not here attempting to interpret these principles in detail or to suggest a program of social action. It is enough for us to know that these are great, divine principles on this subject of distributive justice; and it is much for us to have a sense of direction for tomorrow's march.

a) That the earth and its resources are to be held in trust for all and must not become the exclusive monopoly of the few. There is not a religion in the world that does not oppose the present system of monopoly of the earth and its resources. There never has been a people on the globe that did not recognize in some way the fundamental principle of social ownership. Yet in spite of religion, in contradiction of the people's consciousness, there has grown up a system which is as false in principle as it is injurious to Society.

b) That every person born into the nation has some equities in the national heritage. Every life has some meaning in the total meaning of the world. Every life has some value in the kingdom of God. Every life born into the national family has an heir's rights in the world. The time has come for us to recognize these principles which are so fundamental in Christianity and so certain in justice, and to seek to get those principles applied. This does not



mean an equal division of the national wealth as some seem to suppose; in fact it is the direct opposite of that. But it does mean that no class of men should be permitted to gain possession of the earth and its resources and hold those resources to the disadvantage of the people. It does mean that the men of one generation who may have gained control of the earth and its resources shall not be permitted to exercise the dead-hand control over those resources to the disinheritance of the people themselves. It does mean that the resources of society are to be held in trust for the least and lowliest member of the family and that he is to receive an heir's position in the form of an adequate education and a fair opportunity in life.

In a crude and limited way we recognize this principle in our charitable work. Society confesses an obligation to feed the hungry family, to care for the man that is down, and to provide for the child that is dependent. We accept the duty of lifting up those who have fallen; the Jewish law emphasized the duty of keeping men on their feet. We feed the poor and hungry; the divine law requires us to uphold the poor and enable them to regain their footing.

c) That there is to be a continual renewal of opportunities in every generation. The fact that some men control a large proportion of the earth's resources, the fact that our present law and custom permit these men to transmit this property from fathers to children, does not prove that this system is either socially just or morally right. The fact that so many children are born in poverty and have few

advantages in life, the fact that these disinherited children can plead no claims in law to any land or property, does not prove that this condition is either necessary or unchangeable. The fact that these inequalities exist is rather a reason why we should question the right of such conditions to continue and should endeavor to change them. For we must recognize the fact that this property has come to some men not through labor and merit of their own, as this poverty is due not to the demerit of those particular children. The principles before us summon us to the task of widening the door of opportunity for all, to put a limit to the greed and power of men, to give everyone a fair start in life and a just inheritance in society. Society has the difficult duty of encouraging and aiding unimpeded activity in every class, and at the same time renewing its conditions in each class. The race is to be renewed morning, noon, and night on equal terms. Again: "Society is to strive for a perpetual renewal of opportunities and redistribution of advantages, so that every child shall come from the cradle to a fresh world with fresh incentives, not to one overworn and used up for him by the errors of past generations" (Bascom, *Sociology*, pp. 45, 254). This principle is clear and positive, and it will gain an increasing recognition as men become more just and society becomes more Christian.

The thorough study of the social teaching of the Old Testament and the New, the fearless interpretation of that teaching in terms of modern life and conditions, the giving to men of a sense of direction in social thought and effort,

and the development in men of an impulse to go out and make the divine principles of that teaching regnant in

human society, define one of the most important tasks before the church at this hour.

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## THE SOURCE OF OUR INFORMATION REGARDING THE LIFE OF JESUS

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*For the past three years the historicity of Jesus has been discussed with increasing freedom. And in very truth it is a matter of supreme importance. But the questions the discussion has raised are not to be settled by ingenious guesses patchworked together into academic theses. "Back to the sources!" That is the one reliable watchword. And the sources? Professor Miller discusses them sanely and constructively.*

If we were deprived of our Four Gospels, our information regarding the life of Jesus would be extremely meager.

Strangely enough, Josephus, the Jewish historian who lived in the latter half of the first century and wrote at length about the Jews, does not mention Jesus, that is, in what is considered his genuine writing. Tacitus, however, speaks of a certain "Christus" who was put to death in the days of Pilate, probably our Jesus.

Paul, the earliest New Testament writer, gives us only scanty references to Jesus' earthly life. Whether he knew much about the details is an open question. It is hard to believe that he did not and yet hard to see why he refers to them so little if he did. The reason may be found in the fact that the center of his interest was in the "Risen Christ." "I know not Christ after the flesh," says Paul. Whether that means that he

actually did not know, or that he deliberately put aside such knowledge in favor of a higher and a better knowledge, is hard to say. Paul preached Christ crucified and risen; the death explaining the new relation of Christians to the law and to sin, the resurrection revealing the new life in the Spirit. Thus his testimony is historically valuable, in the present connection, at two points, chiefly, but two very important points—the death of Christ and the resurrection. Concerning the teaching of Jesus, the Pauline epistles contain only four definite quotations and a few other allusions.

The other New Testament epistles have few historical references, are all later than the gospels themselves, and so are of little independent value for the life of Jesus. The Apocalypse gives us little or nothing and the Book of Acts is the second volume of a work of which Luke is volume one; hence it usually



assumes all the information contained in the latter. Acts, however, does purport to give us facts concerning Jesus from the time of the resurrection to that of the ascension; it gives a picture of the ideas and spirit of the first Christians whose origin must be explained; finally, it supplies one priceless saying of Jesus, elsewhere unknown, namely, "It is more blessed to give than to receive"—a quotation found, however, in a speech assigned to Paul.

In spite of these apparently negative results, had we only these writings and no gospels, we should know that a certain Jesus of Nazareth so lived and taught that he inspired many Jews with a new way of life; that he was put to death by the Jewish leaders because of what he did; that his followers *believed*, at least, that he had risen from the dead, had appeared to them and continued to live in direct communion with them through the Holy Spirit; that these followers finally broke away from Judaism and established the Christian religion.

#### **Why Were the Gospels Written So Late?**

In the face of these facts it is no wonder that the question has ever since been raised with insistence: "What sort of personality could give rise to such things?"

This question our Four Gospels profess to answer. We must remember that they were all written forty to seventy years after the death of Jesus and that the authors had to depend for their information upon either oral or previously written accounts. They wrote after Paul's work was done and after Christianity had secured a good start

upon the path of world-conquest. Many problems had arisen which did not emerge during the life of Jesus and many things had acquired an entirely new aspect.

Furthermore, the deeds and the sayings of Jesus, whose report was handed down during these intervening years, were not recalled and recorded by men like our modern historians. Ancient writers did not usually employ a careful and a conscious method for the express purpose of setting forth historic fact in a way that would stand the test of an exacting criticism. Even when they possessed this purpose, as the author of Luke certainly did, both the method used and the criticism to which the results were subjected were very different from what we now understand by the terms, "historical method" and "historical criticism." The atmosphere and circumstances of the case were then quite different, and while we need not be unduly alarmed, we must, as honest and intelligent men and women, make due allowance for these things. Let us try to reconstruct the actual conditions.

Jesus wrote nothing and, for a long time at least, his immediate disciples wrote nothing about the things that most seriously concerned them. This is easily understood.

In the first place, many eyewitnesses were still alive—men and women who had followed Jesus and had companied with him. They had seen more or less the things which he did and had heard his words as they fell from his lips. In many communities, both in Palestine and elsewhere, there were some to whom the others, less favored, could turn with their questions: "What did Jesus say?"

"What did Jesus do?" No doubt, in this way, many different reports arose, and also varying interpretations of the same reports. Yet, in this way also, a body of true tradition must have been built up and a fundamentally correct impression of Jesus' personality transmitted.

Another fact which undoubtedly delayed the rise of *written* accounts was this. The earliest Christians were all Jews and, for a time, considered themselves good Jews. They revered the Law; they used and honored the sacred Scriptures of their race. Most of the early gentile converts, also, were either proselytes or "God-fearing Gentiles," like Cornelius the Centurion, and had attached themselves to Judaism largely because of the strong appeal of the Old Testament to their better selves. The difference between all these people and the orthodox Jew was, that, as followers of the Nazarene Prophet, they interpreted the Scriptures in the light of their Christian experience. The early chapters of the Book of Acts, and in fact, the whole New Testament show clearly that the first Christians saw in the Old Testament the prophecy and justification of their views of Jesus. Thus the Old Testament was christianized, and the Christians had in their hands from the beginning sacred books which supported their faith and strengthened their hearts for daily living. Not for some time did they feel the need of adding to this literature other writings distinctively descriptive of the facts and experiences of their more recent past.

One of the cardinal points in primitive Christian faith was the belief that Jesus was very soon to come again to set up his

kingdom. The first Christians waited almost momentarily for this dénouement. Paul himself only gradually grew away from the idea. They saw no use in recording for posterity the events of Jesus' earthly life when he himself was so soon to appear to take his faithful ones to himself and "lead them into all truth." With the roll of the years and ever-recurrent disappointment this faith receded and, as those who had seen the Lord fell away, the conviction slowly ripened that a long time must elapse before this great hope was to be realized. Out of such a conviction only could the distinctively literary motive arise.

Finally, Paul's whole emphasis minimized the tendency to look back and record what had been. He thought of Christ in heaven rather than of Christ on earth; of the risen *Christ* rather than of the earthly, historical *Jesus*. He bade men look up and ahead, not back. Paul's influence was paramount in most of the gentile Christian communities and this influence made against that interest in the past out of which our Gospels arose.

For all these reasons, no little time elapsed before the need of written accounts was felt and we can easily understand, therefore, why we have to take into consideration a fairly long interval between the death of Christ and the writing of our Gospels.

#### **What Needs Gave Rise to the Gospels?**

Professor Allan Menzies, in *The Earliest Gospel*, indicates three needs always present in every religious movement. As we pass them in review, we shall see that these needs existed in the early church and that the gospel material



was selected, indeed the Gospels themselves written and preserved, as a result of very practical motives.

Menzies says that "every religious body is seeking constantly for explanations of its own character and its own arrangements and institutions." This is a motive that actuates us today regarding many common practices ordinarily taken as a matter of course. Why does the United States resent and oppose any attempt of a foreign power to extend its territory in the western hemisphere? To answer this question we return to the age of James Monroe and refresh our minds with the circumstances surrounding the original promulgation of the "Monroe Doctrine." In a case of suspected theft, why may we not go through the house of a suspect without a search-warrant? To understand this we go back to English common law by which a man is guaranteed certain inalienable rights upon his own premises. Why do we Protestants make so much of the Bible while Catholics do not? The answer must be sought in the history of Luther's controversy with Catholicism.

Similarly, the Christians of the second generation found themselves ordering their communal life in certain ways, and the questions must often have arisen: "Why do we do these things?" "Why are we Christians baptized upon entering the Christian fellowship?" "Why do we celebrate the first day of the week as the Lord's Day, instead of the seventh?" "Why do we not observe the commands of the Mosaic law as our Jewish brothers do?" "Why do we emphasize the Lord's Supper as a special mark of our unity?" The need of answering such questions stimulated the remembrance

of those events and teachings which would best satisfy inquiring minds. For, not only would Christians themselves ask each other these things; non-Christian friends and opponents would also ask them and an answer must be had.

This situation accounts for much of the material selected. That we have only a selection is evident the moment we compare the meagerness of our reports with the undoubted extent of Jesus' teaching and activity. The author of the Gospel of John is fundamentally right when he says, with apparent overenthusiasm: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written."

And so, in response to this need of explanation, much was remembered and written down, among other things, about John the Baptist and the baptism of Jesus, about the teaching of Jesus concerning the Law, and about his death and resurrection. Other motives were operating too, as we shall see, but the desire to understand and explain present practice was certainly one.

Next, Menzies says: "Every religious body is seeking constantly to defend itself against attacks made on it from without." We see this motive all about us; in all sorts of organizations, religious and non-religious. Every political party has its platform, and, in the heat of a campaign, arguments of all sorts, good and bad, are brought forth to demonstrate effectively the superiority of one party and its principles over all other parties and principles. Religions and

religious sects adopt the same program. Not so much as in bygone generations, perhaps, for we have acquired manners and some wisdom. But a man must always stand up for his ideas, if he is a *man*, and so must religious organizations, if they still have any salt in them.

Thus we have become familiar with Catholic preachments on the authority of the church and Protestant insistence on the Bible; with the Episcopalian defense of the Apostolic Succession and the Baptist's brief for complete immersion. And current literature, especially religious literature, bears the mark of these divisions and contentions.

One cannot read very far in any gospel without coming upon a passage that is evidently aimed at somebody. The Book of Matthew best exemplifies this. From beginning to end it holds a brief for the thesis that Jesus' life completely fulfilled Old Testament prophecy. In the first chapter we read: "Now all this is come to pass, that it might be fulfilled . . . ."; and so it goes on to the very end of the gospel where we read: "Then was fulfilled that which was spoken through Jeremiah the prophet. . . ."

It is clear that such arguments served to confirm Christians in their own faith, but they were inserted for the additional purpose of convincing outsiders, objectors, and enemies. This is evident not only from the Gospels themselves but also because it is quite in line with the reports we have elsewhere of early Christian argumentation. This motive must have been especially strong in every report that had to do with Jesus' death. Paul tells us that the cross was "to the Jew a stumbling-block and to the

Greeks foolishness." This indifferent or antagonistic attitude had to be overcome, especially in regard to such a central fact as the death of the Lord. And so, in the Book of Acts, we find Peter wrestling with the problem and, in Paul's writings, the solution of the difficulty occupies a large place.

It is inconceivable that this, and other polemical matters, should not have influenced both the form and the content of our Gospels. These questions were insistent because they were continually raised by enemies who would not keep still. There would be no better way of answering them than by relating certain acts or sayings of Jesus himself. This is, without doubt, one of several reasons why so much space is given to the details of Jesus' last days. We may say, then, that much of our information about Jesus is undoubtedly due to the fact that questions in dispute caused certain things to be emphasized and remembered through the constant repetition of unavoidable argument.

Lastly, Professor Menzies says that every religious body "is constantly compelled to return to its source and to refresh itself at the original truth which lies at its beginning." This is the practical devotional desire which seeks to keep the spirit of the organization free from contamination and diminution. To employ once again a modern political analogy, we see in this tendency the very motive which impels us, as good American citizens, to remind ourselves of Lincoln and Washington, their spirit, service, and ideals. Just so has it been with Christianity from the beginning. In the Book of Acts, Paul exhorts the elders at Miletus "to help the weak and



to remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive.'" In I Corinthians he endeavors to remedy abuses that had crept into the celebration of the Lord's Supper by reminding them of Jesus' last supper with his disciples. The author of the Epistle to the Hebrews urges his hearers to "run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith."

That the selection and remembrance of most of our gospel material was due, not to motives of explanation or polemic, but to that of practical inspiration and encouragement, is undoubted. The story of the temptation would be cherished for its practical value, if for nothing else, witnessing that the Lord "was touched with a feeling for our infirmities." The cross must have been held up continually as an example of "patient endurance unto the end." The agony in the Garden would point the way to a repetition, under similar circumstances, of the prayer, "Not my will, but thine be done." The beautiful blending of patience and righteous indignation, displayed in the Master's dealings with the Pharisees, would help the disciples to maintain the proper spirit in their own relations with the same enemies. Most of the parables appealed to the apostolic Christians, as to us, because they bear directly on the problem of daily living.

In conclusion, therefore, we may say with complete conviction that our Gospels arose, not because of a purely historical motive, as we moderns understand that term, but chiefly in response to these intensely practical needs. If

we remember this fact, it should help us greatly in estimating the historical reliability of the accounts. Before we do that, however, let us try to sketch *the probable process by which the Gospels came into being.*

### **How Did the Gospels Come into Being?**

Jesus lived and taught. For at least twenty-five or thirty years, probably, what he had said and done was handed down merely by word of mouth. In this period of oral tradition, the motives already mentioned played a deciding part in winnowing out and shaping the reports. In the frequent disputes of the early days, the disciples would be continually asking: "What did the Lord say?" and "What did the Lord do?" Probably the sayings of Jesus were more often and more accurately recalled.

At the same time, we must bear in mind that his sayings were reported, now in Aramaic and now in Greek; and probably, also, in Latin. For this reason, as well as for others, the reports would vary in form and content in different communities. This enables us to understand partly the variant forms of the same teaching in different gospels. Probably, although we cannot prove it, written collections of sayings, or "logia," arose in different places. Some of them would be written in Aramaic, the language of Jesus and of all his Jewish contemporaries; some of them in Greek, the language which had progressively dominated the then civilized world, from the time of Alexander the Great. These collections would be many and different, meeting varied needs and reflecting differing remembrances of what Jesus had said. It is possible, too, that some

of these writings contained accounts of Jesus' deeds. Still, the teaching would predominate in them.

### 1. The Logia of Matthew

The first extensive document of which we know is the so-called "Logia-Document" of Matthew, written in Aramaic and probably in the decade 60-70 A.D. This account contained wholly, or at least chiefly, sayings of Jesus. It is undoubtedly the document referred to by Bishop Papias of the second century in these words: "Matthew composed the Logia in the Hebrew language and every one interpreted them as best he could."

It is probably due to the incorporation of much of this teaching into the Gospel of Matthew that the latter received Matthew's name. The Gospel of Matthew was written in Greek, and probably the "Logia-Document" had already gone through several editions in Greek before it was used by the author of the First Gospel. Its translation into Greek at a very early date would be just what we should expect from the prevalent use of the Greek language, even in parts of Palestine. The author of Luke also used the "Logia-Document," or rather a Greek translation of it, and this explains many of the agreements between the Gospels of Matthew and Luke, which are largely agreements in reports of Jesus' sayings.

But we are anticipating ourselves. Thus far, we have simply the Aramaic document of Matthew, containing chiefly teachings of Jesus, with, perhaps, some narrative of events. This document has been translated into Greek and is circulating in various editions, Aramaic

and Greek, as Papias' statement about "interpretation" may suggest. None of our present Gospels, which were all written in Greek from the first, are yet in existence.

### 2. The Gospels

It is now commonly agreed that the Gospel of Mark was the first of our existing Gospels to be written. To quote Dr. McGiffert, this is "the first account of the deeds of Jesus of which we have any explicit information." Papias' testimony is again valuable at this point. He says: "Mark, having become the interpreter of Peter, wrote down accurately whatever he remembered of the things said or done by Christ, not however in order, for he had not heard the Lord, nor had he followed him; but afterward, as I said, he followed Peter, who adapted his instructions to the needs of those who heard him, but without attempting to give a connected account of the Lord's utterances. So that Mark did not err when he thus wrote some things down as he remembered them; for he was careful of one thing—not to omit any of the things which he had heard, nor to falsify anything in them."

In estimating the value of this statement, we must allow somewhat for Papias' own views; but, as Dr. McGiffert says, "there is no reason to doubt the general accuracy of this report and there is no sufficient ground for referring Papias' words to any other work than our Second Gospel. We may say, then, that about the year 70 A.D. Mark wrote the earliest of our Gospels, using still earlier fragments and Petrine reminiscences. Whether Mark did, or did not,



know of the existence of the "Logia-Document" is uncertain. At any rate, he probably did not use it, for his work is devoted chiefly to the things which Jesus did.

The Three Gospels, Matthew, Mark, and Luke, agree to an unusual extent in content and in the order of presentation. It is generally accepted that both later writers, namely the authors of Matthew and of Luke, knew and used the account which Mark wrote, or, at least, versions of it. Hence the many parallel accounts in the Three Gospels, which often agree in the very words used. We have already seen that Matthew and Luke both made use of the "Logia-Document." Hence, most of the two latter gospels, Matthew and Luke, can be explained by their use of these two main sources of information.

Matthew and Luke, however, both contain an amount of material not traceable to either of these two sources. This independent material doubtless came either from some of the written collections already mentioned, or from oral tradition which, it must be remembered, would not be seriously diminished by the rise of written accounts. That some process like this must be posited is clear from the prologue of Luke. This reads: "Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty con-

cerning the things wherein thou wast instructed."

Whether Matthew was written before Luke, or Luke before Matthew, is a matter of dispute. We may say, however, that between the years 75 and 90 A.D., these two gospels, compiled in the manner described, were added to the already existing Gospel of Mark. Incorporating, as they did, practically all of the "Logia-Document," they crowded the latter out of existence as an independent record.

Conservative and liberal critics alike agree that the Gospel of John presents the life of Jesus in a way peculiar to itself. There are radical differences of opinion, however, regarding its authorship and historical reliability. Even those who are most earnest in support of the Johannine authorship and of the complete historical reliability of the book, grant that it is more subjective than the other gospels. On the other hand, most of those who reject John's authorship concede that a certain amount of new and independent historical information is contained in it. All agree that it is the latest of our Four Gospels and that its author, whether John or some other, knew, and used discriminatingly, the records already in existence. We cannot here examine the mass of complicated evidence necessary to a thorough discussion of the question. I can only present what seems to me the most probable view.

In the early years of the second century, about 100-110 A.D., a Christian disciple, living in western Asia Minor, and brought up in the circle that seems to owe its inspiration to the teaching of the apostle John, wrote this treatise on

the life of Christ. He wrote it with particular reference to the speculative thought that dominated that region, due to the intermingling of Greek and oriental influences. The work is primarily interpretative, and the Philonic conception of the "Logos" (Word) is interwoven with the historic life of Jesus of Nazareth from the famous prologue to the very end. Besides the information drawn from the Synoptics, there is probably a certain amount of new and reliable historical material, secured by the author from some independent source, possibly John the Apostle. The deeds and the discourses of Jesus, however, are so colored by the evident purpose of the author to present a certain view of the Master, that the historical reliability of the book cannot be compared with that of the other gospels. Besides its wonderful inspirational character, it is, therefore, chiefly valuable for the light it throws on the ideas current in this section of the Christian church at the time. We must therefore depend mainly upon the three Synoptic Gospels, Matthew, Mark, and Luke, for our reliable historical information regarding the actual life of Jesus of Nazareth.

The question that concerns us most, and which we are now prepared to answer, is this: *To what extent are these sources of information historically reliable?*

#### **How Reliable Are These Sources?**

Two answers we may reject at once: one which says that all which is told us in the Gospels is absolutely trustworthy; and the other which says that none of it is to be depended upon. Our answer must be one of discrimination, by which

we recognize that the conditions under which the Gospels arose laid them open to the probability of error; and yet that these very conditions also favored the permanent retention of a large amount of historical fact.

There are *four questions* which give the thoughtful man most concern. These are the virgin birth; the physical resurrection of Jesus; the miracles Jesus is said to have performed; and finally, the question to what extent the ideas of the early Christians have colored their reports of Jesus' teaching. These are large problems, and in the meager space at my disposal, I cannot hope to discuss any one of them thoroughly. I may, however, point the way to a solution and also try to give a conclusion regarding the reliability of our information as a whole.

#### **1. The Virgin Birth of Jesus**

It is interesting to note that the accounts of Jesus' birth appear only in Matthew and in Luke and that the two presentations are not at all parallel. In fact, they agree chiefly in the one central reference to the birth itself; the detailed stories go in diverse directions. They may be complementary but, at any rate, they are not parallel. In certain respects they *seem* to be contradictory, as in the genealogies and in the accounts of the home of Jesus' parents. According to Luke, Joseph and Mary come to Bethlehem from Nazareth where they had previously lived; according to Matthew, they appear to have taken up their abode in Nazareth only after the return from Egypt. I mention these things merely as illustrative of some of the difficulties the accounts themselves present.

Further, in the subsequent parts o



these two gospels, there is no reference to the wonderful origin of Jesus, and some passages appear to make against it. Mark does not even hint at the event and, according to this gospel, Jesus' peculiar relation to the Father seems to reach its culmination at his baptism. John's explanation of the unique relation of Jesus to God centers in the idea of the Logos, a highly exalted, heavenly being, though subordinate to God himself; represented as "becoming flesh" without any specification of the particular manner in which this occurred. Paul, as is well known, bases his thesis of the divinity of Christ on the resurrection, and never refers to the virgin birth, even in the second chapter of Philippians, where it would be most natural. The author of Hebrews conceives of Jesus as "made perfect through suffering," with the cross as the climax.

Besides these difficulties, inherent in New Testament writings, we today approach the question with a difficulty already raised in our minds as a result of science. Now, to be sure, biology cannot dispose of this matter by curtly saying: "It could not have been." No one can say: "It *could* not have been"; but one may very pertinently ask: "Was it a fact?" And the historical evidence would have to be very clear and strong to overcome the presumption biology rolls up against it.

It is because the evidence is not clear and strong that we must leave the matter in abeyance, to say the least. Certainly we should not stake our faith on a fact thus attested. I may say here that, as a matter of experience, we do not stake our all on the truth of these particular accounts. Our view of Jesus,

whatever it may be, is controlled more, by what he was in his own personality and by what he became, than by our conclusions regarding the manner of his birth. And, in view of the other New Testament data, we may, perhaps, safely hold that the virgin birth was but one way, among several, by which the first Christians sought to explain what they already believed from their own experience, namely, that Jesus was the son of God.

## 2. The Resurrection

The case lies differently with the second question, that of the resurrection of Jesus. Accounts of this event, more or less detailed, appear in all Four Gospels, in the Acts, and in Paul's writings, not to mention references in other New Testament books. All agree in making this the starting-point of Christian communal activity. All agree in recording it as an actual, personal experience of many disciples, by which they were brought into a real relation with Jesus after his death. Once for all let it be said, it is historically certain that Paul and the other disciples sincerely believed that they had seen the risen Lord; also, they were right in ascribing to this experience, whatever it was, that awakening of faith and enthusiasm out of which historical Christianity sprang.

This is, perhaps, enough for us to maintain; but most of us cannot rest there. We ask with insistence: "Were the disciples deluded?" "Was it merely a vision resulting from their previous relation with the earthly Jesus and constituting a natural reaction after the shock of his death had passed?" "If it was a real, objective appearance of Jesus,

was it physical and bodily, or spiritual and psychic?"

The gospel accounts puzzle us by their mixture of physical and ghostly attributes. At times, the writers seem to be anxious to convince their readers that it was the flesh-and-blood Jesus who had risen; again, that he had passed already into quite a different order of existence. It is difficult to tell whether the scene of these events was Galilee, or Jerusalem, or both. Luke and Acts, both by the same author, alone relate the story of the ascension, a necessary event, of course, if Jesus' appearances during the forty days were real flesh and blood appearances.

Paul is our earliest witness, and his careful account, in the fifteenth chapter of I Corinthians, is the best point of departure for a study of the problem. He connects his own experience with that of the earlier disciples as of the same nature, insisting always that it was a real appearance of the Lord. The accounts of his conversion, in the Book of Acts, also insist on the objective reality of the event, but seem to favor a more spiritual view than that offered by some of the gospel accounts. Paul's own words about the resurrection, in I Corinthians, where he distinguishes between the natural and the spiritual body, also seem to favor a less material explanation. Again, his whole theological position seems to forbid the idea that the physical body has anything to do with the resurrected state; in one place he goes so far as to say, "flesh and blood cannot inherit the kingdom of God."

Here, too, we approach the problem with a scientific presumption against the *physical* resurrection, at least. We also find the evidence somewhat lacking in

clearness and in strength, though not so much as in the former case. We must face the further fact that the records of the lives of many great religious heroes have undergone transformations, surrounding their real activity with a fringe of wonder, especially at the beginning and at the end. Our gospel accounts, as we have seen, were not so carefully compiled as to exclude the possibility of such changes creeping into the Christian tradition.

When all is said and done, however, the extraordinary fact remains that Paul and the other early disciples were transformed by experiences which they believed to be objectively real manifestations of the risen Lord. Science may cause us to pause before the more materialized accounts of the Gospels, but she is, at present, rather more favorable than otherwise to the possibility of a distinct, personal, real, and objective appearance of Jesus' Spirit to his disciples after his death. That Jesus personally survived his death, we must believe, or deny the heart of the Christian faith; that, in his continued life, he influences his followers in one way or another, we can easily believe; that the spiritual, heavenly Lord appeared in a real and objective, though non-physical, way to the first disciples and to Paul, is by no means impossible to hold; that it was a flesh-and-blood appearance seems improbable. In any case, we have, from all this, added evidence in support of the might of that personality whom we, following Thomas, may call, "my Lord and my God."

### 3. The Miracles

The question of the miracles is usually reduced to unreality by approaching it



from the standpoint of the omnipotence of God. "God can do anything," it is said, "and therefore he did this particular thing." Similarly, the argument regarding the gospel miracles often runs, "Christ, as the Son of God, was all-powerful, hence he could do anything; hence he did this particular thing." The only legitimate form in which our difficulty may be phrased is not, "What might have happened?" or, "What could happen?" but, "What did actually happen?" We must, therefore, employ a fair but rigorous historical method; try to establish the probable facts; finally, secure the most satisfactory explanation. We see at once, therefore, that there is really no such thing as discussing miracles in general; only a careful examination of the circumstances of each individual case. Of course, we cannot do this here. Still, a few suggestions may be helpful.

Physical science at once confronts us with its laws; its repugnance to the irregular; its presupposition that all could be explained if we only knew enough. Historical science, also, brings to our attention the well-known tendency of men to embellish the lives of their heroes with fanciful tales of power; and in no sphere, naturally, more than in religious narrative. Our gospel narratives did not arise in such a way as to guarantee them against this tendency; hence our difficulty.

The practical thing to do, at the outset, is to divide the accounts of Jesus' wonders into classes, according to their degree of credibility. We may thus distinguish three classes, sufficiently distinct from one another for purposes of discussion. Most easy to believe are those

relating to the casting-out of demons and the healing of other disorders more or less connected with the nervous system. To be sure, the descriptions given usually force us to guess at the symptoms, and still more, merely to guess at the nature of the disease; but the large number of cases of demoniacal possession, and the other cases that suggest nervous or mental disorder, belong to a class of pathological phenomena quite familiar to us.

Modern investigation and experience have proved that healing power is possessed by certain persons in just such cases, and also that religious faith is a mighty factor in determining the result. When we join to these statements the fact that the accounts of such healing activity by Jesus are so interwoven with the record of his teaching that we cannot discredit one without discrediting the other, we can easily come to the conclusion that Jesus actually did many such things and that these accounts are essentially true, even though descriptive and interpretative details must occasionally be left on one side.

The second class of gospel wonders, according to degree of credibility, would comprise the healing of diseases, or of malformations, not directly connected with the nervous system; such as the healing of lepers, of blind and of lame men. These are clearly less easy to believe because we know from experience that such things are more in bond to the physical order and less under the influence of a mental state. We must exercise care, however. Remarkable cures in modern times, at such places as Lourdes in France, have been witnessed and tested by unbiased, and even

antagonistic, physicians. In the light of their testimony we cannot be too skeptical regarding the reach and power of mind, especially where religious faith enters in. At no time since the beginnings of modern science has it been easier to spread the mantle of faith over at least a part of this large class of gospel story. Each case, however, must be sifted and weighed independently and conclusions are bound to vary.

The last class is that of purely physical wonder; such as stilling the tempest, walking on the water, turning water into wine, and the raising of Lazarus. It is to such things alone, as a matter of fact, that the term miracle, in its rightful sense, properly applies; and it is undoubtedly these that give us our greatest difficulty. The only way in which a *modern* man can possibly come to believe in any of them is by attaining to such a faith in the unique power of Jesus, on other grounds, that he is able and willing to extend that power to these things also. In so doing, he would have to triumph over certain very stubborn objections: the presumption raised by modern science; the frequency of such stories in the accounts of the lives of other religious leaders; the circumstances under which the Gospels arose, not only allowing, but even suggesting, exaggeration and fanciful creation. We may approach the problem with ease of mind, however, remembering that none of these stories is really essential to our historical picture of Jesus, or to our fundamental Christian faith.

#### 4. The Teaching of Jesus

The last historical question we must answer has to do with the reliability of the accounts of Jesus' teaching. While

his teaching would probably be more accurately remembered and recorded than his deeds, we cannot but wonder whether the ideas of the Jewish and Gentile Christians, through whom the traditions had to go, affected the accounts to any extent. These men believed intensely in the near approach of the kingdom, at the second coming of Christ; they believed in Jesus as the Messiah and sought to prove his messiahship from the Old Testament; they believed that the death of Jesus had some connection with salvation from sin and wrath; and they held the resurrection to be the central fact of their religion. In all these things, they thought and *had* to think in accordance with the current conceptions of their day.

It is apparent at once that, granted the existence of certain views in the early church, there would be a natural tendency to seek in Jesus' teaching the justification of those views; to interpret neutral sayings in a favorable way; to pass over into conscious, or unconscious modification of the tradition itself. The parts of Jesus' teaching especially open to such processes are those where Jesus speaks of his peculiar relation to God; those in which the coming of the kingdom is pictured in terms very like the ordinary Jewish conception—a kingdom soon to be set up by wonderful, supernatural means and accompanied by signs and portents; finally, those passages in which Jesus foretells, and even hints at the significance of, his death and resurrection. In other words the problem is: "What did Jesus teach about the nature of the kingdom of heaven and its establishment?" and, "What did he teach concerning his own person?"



In the present state of the problem, I do not see that we can make our answer very explicit. Doubtless in these and in other passages Jesus' words have been somewhat altered in transmission. On the other hand, the historical student and "the man on the street" will not go far wrong if they formulate, as the correct historical fact, the general impression of Jesus' teaching which even a cursory reading of the Gospels may give. In other words, whether Jesus himself taught, or did not teach, the speedy, miraculous coming of the kingdom, the general character and quality of that kingdom is perfectly evident from a host of references. And it is not so great a matter as many think what Jesus taught regarding himself. In spite of all negative criticism, we have a historical

picture that, in the long run, will control our estimate of him, regardless of his own self-witness.

The Gospels, like other documents of the past, must be examined according to strict historical methods. So examined, we find the accounts they contain varying in historical value. The elimination of certain accounts as untrue, and the shelving of others as open to question, do not deprive the documents of their priceless historical worth. Compared with other records of antiquity, they stand out as unusual examples of historically reliable writing and from them we can secure all the information that is practically necessary regarding the life, teaching, and personality of Jesus of Nazareth.

## BLESSED ARE THE PURE IN HEART—

*For they shall build up the circulation of their magazines by pandering to unholy curiosity?*

*For they shall grow rich by making the theater the champion of lewdness masquerading as art and moral teaching?*

*For they shall persuade a generation of wives and daughters to dress like the actresses of Paris?*

*For they shall make modesty an anachronism and immodesty a convention?*

*These seem to be completions which our day gives to the Beatitude of Jesus. And these are the abominations which a really Christian public opinion would instinctively reject as deluding and debilitating.*

*The pure in heart will not trifle with modesty or deck out pruriency with the fig leaves of science and art.*

The pure in heart—shall see God!

*And if that vision has no attractions, neither will purity of heart have attractions.*

Create in men clean hearts, O God!  
And renew a right spirit in women.



# THE AMERICAN INSTITUTE OF SACRED LITERATURE

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## THE RELIGION OF THE HEBREWS AND MODERN SCHOLARSHIP. II

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J. M. POWIS SMITH

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### II. The Religion of the Prophets

Few English works upon prophecy of any importance have appeared in the last ten years. Learned commentaries upon the various prophets have not been lacking, but very little has been done in the way of organization of the prophetic religion for presentation as a whole. This is partly due to the fact that the work was so well done by W. Robertson Smith and C. H. Cornill that it was hardly necessary to do much more for popular reading. It was probably more largely due to the emergence in recent years of so many problems in the study of prophecy that few scholars felt competent to undertake a positive presentation of the content of prophecy as a whole. At the present time, there is not in English a thoroughly good book covering the whole field of prophecy and incorporating the more recent findings of scholarship. We have chosen for our study, therefore, two books—one dealing with the pre-exilic, the other with the post-exilic prophets.

The first book, *The Religion of Israel under the Kingdom*, by Adam C. Welch, originated as a series of lectures delivered in 1911-12 before the United Free Church College, at Glasgow. It will at once appear upon a glance at the seven chapter-headings that the

title of the volume is much more comprehensive than the contents of the book warrant. The religion of Israel under the kingdom included a good deal more than the religion of the prophets alone. Yet the lectures concern themselves only with the prophets and the Book of Deuteronomy—strictly speaking, only with the prophets of the ninth and eighth centuries and with Deuteronomy. But the title is a matter of small moment.

Welch begins, quite fittingly, with the stories of the J and E documents in the Hexateuch. These narratives are included in a study of prophetic religion because they are really stories retold by prophetic writers for the purpose of illustrating and enforcing great prophetic truths. Welch departs from the usual position which places these documents as a whole in the ninth or eighth centuries B.C., in that he dates them from the days of the United Kingdom and puts their union into JE somewhere before the fall of Northern Israel in 721 B.C. This, of course, carries the religious standpoint represented by J and E a century or more farther back than it has been commonly supposed to go. It is just this chronological assignment that will call forth objection here. If J and E are rightly credited with monotheistic views, contempt for

teraphim, and the like; and if these documents originated in the period closing with Solomon, how shall we account for the views of David which run counter to those of J and E? David's God is not profoundly ethical, for he insists upon the hanging of Saul's grandsons for Saul's sin. Nor is he a world-God, for David fleeing into Philistia thinks of himself as "away from the presence of Jehovah." Welch's whole conception of early Hebrew life is too unreal. The loss of the ark to the Philistines, e.g., is treated as a national calamity and much significance is found in the fact that its loss seemed to mean so little to the religion of the age. But was the ark a *national* institution at this time? Or was it the palladium of a single clan or a small group of allied clans, the loss of which played no particular part in the life of Israel as a whole? Is Elijah correctly described as occupying "a position which cannot be distinguished from monotheism"? The fact that one scoffs at a god does not make him a monotheist. Sennacherib scoffed at the gods of Samaria, but was a polytheist pure and simple.

The treatment of Amos is strong and suggestive. But is he tied closely enough to the soil and to the life of the people? Is he not presented in somewhat too much the character of an abstract theologian? Do we get a sufficiently vivid impression of the man Amos realizing the wrongs of his fellow-men and crying out to God for justice? Welch's treatment of Hosea, like most modern treatments, is largely affected by his view that Hosea was made a prophet through his unfortunate marriage. The reasons for abandoning this

view have been stated in the *Biblical World* for August, 1913. He rightly emphasizes Hosea's way of looking at things from God's point of view. Amos preached of man's inhumanity to man; Hosea was indignant because of man's ingratitude toward God. Does Welch overcome the difficulties inherent in the assignment of chap. 14 to Hosea himself?

Is Isaiah rightly called the "greatest prophet of the Old Testament?" The date on p. 153 should, of course, be 734, not 743. The vindication of the policy of Ahaz as a practical man is good. But is the complex social and political situation in Judah during the lifetime of Isaiah adequately set forth? Are the problems that Isaiah and his contemporaries had to face correctly diagnosed and visualized? Can we safely ascribe the pictures of the Golden Age in Isa., chaps. 9, 11, etc., to the time of Isaiah?

Deuteronomy is rightly viewed by Welch as largely an attempt to give tangible and concrete expression to the ideals of the prophets. He is certainly right also in recognizing that it was not the aim of the Deuteronomic legislators to give a complete or exhaustive code of law, but rather only to emphasize and modify existing laws where such treatment seemed necessary. The importance given to philanthropic and social laws in this code is noteworthy. The code gathers up the prophetic requirements as they applied to the nation and formulated them into statutes and ordinances whose meaning could not fail to be understood. The keeping of this law was presented as the guaranty of Jehovah's favor resulting in national prosperity.

W. H. Bennett in *The Religion of the*



*Post-exilic Prophets* starts in at 586 B.C. His work falls into two main parts, viz., (1) a review of the teaching and work of the prophets from Ezekiel to the close of the Canon; (2) an exposition of the various doctrines of the exilic and post-exilic prophets. Two-thirds of the book is devoted to the latter subject. The first part is a running exposition and interpretation of the contents of the exilic and post-exilic prophetic literature. In this are included Ezekiel, Isa., chaps. 40-66, Haggai, Zechariah, Obadiah, Malachi, Joel, Jonah, and Isa., chaps. 24-27. Here the historical situations amid which these prophets worked are briefly described and the problems they confronted are suggested. The theological and ethical ideas and convictions of the prophets are kept for the second section of the book. This method is unfortunate, for doctrine cannot be really appreciated apart from life. We need to tie the teachings of the prophets as closely as possible to the experiences that called forth the teachings, if we wish to understand them fully.

The prophetic "doctrines" discussed are the nature and attributes of God, God and the world, i.e., Nature, God and man, the Gentiles, God and Israel, revelation, nature of man, normal religious life, righteousness and sin, rewards and punishments, atonement and final reprobation, the future of Israel and the world, the Messiah, the individual after death. Such a treatment is necessarily analytic rather than synthetic and tears apart things that naturally belong together. In the presentation of each topic the material bearing upon it is torn from its context and evaluated as a whole. The con-

ception of the religion thereby imparted is that of a religion which never had any actual existence. To take the ideas of Deutero-Isaiah, Haggai, Zechariah, Joel, etc., upon any subject or series of subjects and put them all together as an adequate presentation of the post-exilic prophetic religion is not a really historical method of procedure. The only proper way to get at things as they actually were is to find out what the religion of each man, or group of contemporary and like-minded men, was and to show how this religion was related to what preceded it and to what followed it. This is, of course, a very difficult undertaking in post-exilic religion, because of the great uncertainty regarding the dates of the various sources of information.

As an objective presentation of the materials, granting the legitimacy of the author's method, Bennett's book is praise-worthy. In simple and clear style it summarizes the main facts. It does not relate the Hebrew world to the rest of the world as ought to be done in any study of the religion of this period. Why was there such a marked change in the expression of the prophetic spirit during the latter part of this period? What new forces operated upon the Jewish mind and changed its point of view? The whole post-exilic period is bristling with questions, of which Bennett suggests but a few. But a careful reading of his work will familiarize the student with the content of post-exilic prophecy.

Additional books of significance are:

W. R. Smith, *Prophets of Israel* (2d ed.).

A. B. Davidson, *Old Testament Prophecy*.

C. H. Cornill, *Prophets of Israel*.

L. W. Batten, *The Hebrew Prophet*.

A. F. Kirkpatrick, *The Doctrine of the Prophets*.

For those who read German, the following works will be found suggestive:

E. Sellin, *Der alttestamentliche Prophetismus*.

A group of three essays on prophecy, eschatology, and revelation, from the same general point of view as Baentsch's *Monotheismus*.

P. Kleinert, *Die Profeten Israels in sozialer Beziehung*.

A study of prophecy from the point of view of its social significance.

W. Stark, *Das Assyrische Weltreich im Urteil der Propheten*.

A work giving special attention to the part played by Assyria in the thinking of the prophets.

J. Köberle, *Die Alttestamentliche Offenbarung*.

A somewhat confused view of the nature and essence of revelation among the Hebrews.

Questions that invite further study in the field of prophecy are numerous. Is Hebrew prophecy a unique experience? How widely have prophetic phenomena been found among other nations? What is the differentiating element in Hebrew prophecy as compared with other prophecy? What was the nature of the prophetic inspiration? What distinguishes the prophet from the modern preacher? How could the prophets' hearers know the true from the "false" prophet? Why did prophecy cease practically in the first century after the exile? What was the specific aim or purpose of the prophets? Could prophecy be revived in the modern world? If not, why not?

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## SUGGESTIONS TO LEADERS OF CLASSES USING THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS<sup>1</sup>

This entire month will be devoted to the consideration of the two years during which Paul made his headquarters in Ephesus. In order to appreciate the progress in the spread of the new religion in Asia and Europe during this period, and the masterly way in which Paul dealt with problems in distant cities as well as those near at hand, the reader must familiarize himself as fully as possible with the religious and social conditions existing at that time in Asiatic cities and in such European centers as Paul had previously visited.

The Christians in these cities came into close contact with prevalent class distinctions, slavery, war, idolatry, and all the many phases of life in a decadent Greek

and Roman civilization, which had in some cases been superimposed upon a still more debauched orientalism. While Paul's message seems to have been delivered to many Jews, the Greeks are frequently mentioned, and it is inevitable that people of many nations must have come under his influence. Like other residents, these Christian converts were subject to all the temptations of their environment.

Vividly to portray Paul amid these surroundings preaching and teaching daily, baptizing, performing cures, receiving visits and messages from the groups of Christians in other cities which looked to him for counsel, sending in response long letters full of strong and helpful advice, requires the

<sup>1</sup> The suggestions relate to the first month's work, the student's material for which appeared in the *Biblical World* for September and may now be obtained in pamphlet reprints for use with classes. Address: THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago.



deepest study of the facts, and the most sympathetic appreciation of the man and the situation. But the leader who accomplishes this task has gained a great asset for himself, as well as a preparation for the instruction of his class. The background of this history presents so much that is interesting, however, that care must continually be taken to remember that in this case a knowledge of it is useful only as a setting to the main subject of our study—the man who was unconsciously creating a large portion of our New Testament.

### *Program I*

*Leader:* Some characteristics of ancient Ephesus and its inhabitants.

*Members:* (1) An imaginary picture of Paul's daily life in Ephesus based upon the account in Acts, his school, his contact with people, Christian and non-Christian, his antagonists, and his friends. (2) A statement of the theory concerning the number of letters written by Paul to Corinth and represented in our New Testament. (3) Early messages from Corinth and the character of their contents. (4) Paul's method of dealing with the Apollos party as recorded in his first message to Corinth. (5) A brief but careful review of chaps. 3 and 4. (6) Paul's views of marriage. (7) Reading and general discussion of chaps. 12 and 13 raising the question: Could people born and bred in Corinth appreciate and act upon such a message as that contained in chap. 13? Has the answer to this question a bearing upon the tone of our own missionary message to foreign lands?

### *Program II*

*Leader:* A résumé of the difficulties in Corinth with which Paul had to deal, both those which arose out of the former life of the Corinthians and those which were

attributable to a meager understanding of the new religion.

*Members:* (1) Paul's views of the resurrection as expounded to the Corinthians. (2) Reflections of a busy life, in chap. 16. (3) Paul's third letter to Corinth, its purpose, its bearer, its spirit, and its contents in paraphrase. (4) The substance of Paul's fourth letter to Corinth. (5) An imaginary expansion of the account of Paul's journey from Ephesus and his stay in Greece. (6) Paul's method of binding the gentile churches to the Jerusalem church.

*Subject for discussion:* (1) How fully do the three principles of living set forth by Paul, the sanctity of the church, the body as the temple of the Holy Spirit, and love as a working principle, satisfy the ideals of modern Christianity? Or, (2) an imaginary joint letter from the Club to the churches in China today.

### REFERENCE READING

Moffatt, *Introduction to the History of the New Testament*, sketches from pp. 1-130; Julicher, *Introduction to the New Testament*, pp. 78-102; \*Mathews, *New Testament Times In Palestine*; \*Burton, *Handbook on the Life of Paul*; \*Burton, *Records and Letters of the Apostolic Age*; Stevens, *The Messages of Paul*, pp. 89-167; Stevens, *The Epistles of Paul in Modern English*, pp. 49-151; Scott, *The Apologetic of the New Testament*, Lecture 4; Peake, *Introduction to the New Testament*, pp. 31-38; Weinel, *St. Paul, the Man and His Work*, pp. 156-262; Milligan, *The Documents of the New Testament*, Lecture 3; Deissman, *Saint Paul*; Gilbert, *The Apostolic Age*, chaps. xv and xvii; McGiffert, *The Apostolic Age*, pp. 273-324; Rogers, *The Apostolic Age*, pp. 169-206; von Dobschütz, *The Apostolic Age*, chap. ii; Lives of Paul by Farrar, Gilbert, Stalker, Reed, Bird, Conybeare, and Howson. Consult Hastings' *Bible Dictionary* for articles on Ephesus, Magic, Corinth, Apollos, Chloe, I Epistle to the Corinthians, II Epistle to the Corinthians, Gift of Tongues, Tyrannus, Titus, Timothy.

## CURRENT OPINION

### Two Attitudes toward Christian Unity

That Christian unity is possible if all Christians will accept the leadership of the eastern orthodox hierarchy, and believe in Christ precisely as does this part of Christendom, is affirmed in the *Constructive Quarterly* for September by the Most Reverend Platon, archbishop of North America and the Aleutian Islands by appointment of Emperor Nicholas and the Holy Synod. The theoretical danger to Christianity from scientific arguments and quasi-scientific deductions, and the practical danger coming from the spread of unbelief and the tendency to move away from Christianity—this general attack upon our faith, says Dr. Platon, ought to unite us in one family. The union of the churches must and can take place only under the banner of orthodoxy. It is more than doubtful whether concession is in place in the establishment of mutual relations between religious confessions.

In the same number of the *Quarterly*, the Roman Catholic bishop of Cremona writes to the same effect that union is the only means of obviating religious pulverization and preventing the crumbling of faith under the constant gnawing of individual reason and criticism that is independent of every consideration of tradition and authority. Christian unity, however, must be under the banner of Rome, for the Roman church cannot recede from its position, or yield upon any essential point of its doctrine. The Roman church, with its definitions, with the affirmations repeated a thousand times of its divine character, and with all the acts of its government, has cut down and is cutting down every bridge behind it. It can well allow itself to be joined by dissenting churches with unconditional submission; but it cannot turn back, review its decisions,

modify its dogmas, change its hierarchy, or lessen its authority.

A different note is sounded in the same number by other writers. The Reverend Doctor George P. Mains says that it is not clear that the obliteration of denominational lines would best serve the interests of Christianity. It is increasingly clear that the denominations, as such, may be so imbued with the larger mission of the kingdom, so possessed and inspired with the love of Christ, as to be prompted to work together in a sublime unity for the redemption of the world. It is the spirit of such unity which, more than ever before, is moving upon the heart of the modern church. The new conception of the kingdom of Christ is now in the foreground of Christian thought. Many may not appreciate this fact; but the fact remains. The church must not be content to measure itself by the standards of the past. It is called upon to move into new territory, to take advanced ground. The thought is fully born, and is waxing strong and large, that institutions as well as individuals need Christianizing. Final unity will come, not through compromise, but from comprehension. Following Dr. Mains and in harmony with him, Dr. Thomas I. Garland, the Protestant Episcopal bishop suffragan of Pennsylvania, writes that the American Episcopal church does not seek to absorb other communions, but only to co-operate with them in the restoration of unity.

Which method of church evolution is to be the more effective—the aristocratic, with its emphasis upon dogma, or the democratic, with its emphasis upon service?

### Today's Religious Teaching: Is It Unreal?

This question is answered with a partial affirmative in the September *Contemporary Review*, by Professor J. A. Lindsay, M.D.,



writing as a layman who has had a somewhat extensive experience of modern religious teachers, and who has heard "most of the great, and many of the small, preachers of the age." He says that if religion at the present day is impeded or discredited by any imperfect adjustment to the modern intellectual environment, it cannot be wrong to call attention to the fact. And if such a contention is unfounded or uncharitable, disproof will be easy. He also guards himself by saying that if his observations do not apply to some of the more advanced religious leaders of the day, they do not misrepresent the average religious attitude of the churches.

Theological questions are divided into two categories: (1) those which are ultra-rational, falling in the domain of faith, and which are neither provable nor disprovable by the reason; (2) those which are essentially rational, and which stand or fall by the ordinary laws of evidence and argument, and which must therefore be equated with other departments of thought and knowledge. In this class come the questions of the origin of the world and of man; the order of nature and of human nature; the origin, authorship, and interpretation of the Bible, etc. It is with this second category that Professor Lindsay's paper has to do.

He asserts that there is unreality in much current religious teaching on the subject of the Bible—its origin, nature, authenticity, and authority. In many, probably most, pulpits, the historical portions of the Bible are held to be universally true; its miraculous stories are accepted as authentic; its morality is assumed to be self-consistent and of permanent obligation. Verbal inspiration, repudiated in name, is maintained in essence. Every educated hearer knows that this view of the Bible is unreal. He sees clearly that the Scriptures embody various and discrepant views regarding God, man, the world, and different standards of morality. He feels instinctively that the story of

Eden, with its talking serpent, and its God walking in the garden, is simply a picturesque legend. He does not argue about such things as the sun standing still, but frankly disbelieves them.

While the educated layman has his own way of regarding these questions, says Professor Lindsay, he looks to the churches in vain for any clear lead as to their interpretation. The authorized exponents of religion give little help in these important matters.

The writer goes on to say that there is unreality in much current religious teaching on the subject of the order of nature and the character of nature's methods. Religious teaching on this subject too often averts its gaze from disagreeable facts. There is unreality in much religious teaching on the subject of the origin of man. The Eden story is abandoned, or explained away, or turned into an allegory; but what is put in its place? There is unreality in much religious teaching on the subject of the interpretation of history and the course of civilization. It is often assumed that the sole, or almost the sole, agent in bringing about the comparative wholesomeness of life and amenity of manners which characterize European nations has been the Christian religion, little or no account being taken of the civilizing influence of increasing comfort, the advance of knowledge, the enlarged facilities for travel, and the larger application to life of the fruits of scientific research. And so, not long ago, Western Europe was startled by the apparition of the New Japan. Yet the Japanese are children of an alien faith. The "heathen" are commonly spoken of as sunk in wickedness and vice; while the speaker conveniently averts his glance from the kindred evils in the centers of Christian civilization.

A restatement of the Christian position has become necessary. Religion suffers at present from an ever-haunting sense of insecurity and unreality. The good ship

which carries the precious cargo of man's spiritual hopes labors in the trough of the wave, because it is overweighted with so much accumulated lumber from the past. But the good ship will arrive—lightened of much of her superfluous burden; for mankind cannot do without the cargo which she carries.

### Co-operative Evangelistic Meetings

Francis M. Fox, in a recent issue of *Religious Education*, pleads for a certain high type of evangelistic meetings at state universities, where freedom of thought prevails and where there is no restraint at all. There are a number of religious agencies in these university towns, such as churches, fraternity and sorority Bible classes, mission study classes, and the like, but the majority of university students pass them by because they think they are too busy developing the intellect and because they feel that religion and the church are out of sympathy with this intellectual life.

Hence men and women are needed, approved of God and man, who can make the gospel message effective in such a community. There must be, moreover, co-operation of the best sort. No class of people can afford to make their little system the end of religion.

"The Presbyterians cannot say to the Methodists, the Baptists, or the churches of any other denominations, I have no need of you, and vice versa. The churches cannot say to the university pastor, we have no need of you, and vice versa. The active Christian forces at work in the university community cannot say to the president and the professors in the university, we have no need of you, and vice versa. No, we are all bound up together in this community bundle. We are all bound together with indissoluble ties which are absolutely vital to the giving of light and life and the conserving of life in its most useful form, to the young people in the state universities."

### Western Christianity

In a recent issue of the *East and West*, Campbell N. Moody argues that it is the content of the gospel that makes it difficult and strange to converts in the Far East, not its form. He thus condemns an attempt recently made in China to elicit information from native converts upon the question of how they were impressed by the Western form in which Christianity was presented to them. Such converts, even the most intelligent, could not justly be expected to distinguish between the original gospel and its present Western form, although they sometimes do naïvely observe that the teaching of the missionaries is clearer than that of the New Testament. But this only goes to show that the modern form is no hindrance to the Chinese Christians, but a help, the better educated converts even urging the use of tracts in preference to the Scriptures as a means of reaching the heathen.

The real difficulty of presenting the gospel to Chinese heathen is its substance, rich and profound, and the presence of Jewish customs. The early Christian preachers had few converts who really understood their message because the novelty of the revelation of Jesus Christ was so great. So it is today in China. The Chinese convert appropriates neither the religion of the missionary nor that of the New Testament. He rather feels that God is pleased with the abandoning of idolatry and evil practices, with the observance of Christian customs and the teaching of Jesus. But he does not understand the meaning of faith, even after having been much in contact with missionaries. In short, the great difficulty lies in this, that while he may advance far enough to talk of faith and seems to grasp such objective doctrines as the Incarnation, the Trinity, the Atonement, he has in reality only a very rudimentary religious experience.

The Western Christian world need not



hesitate therefore to transmit the truth it has obtained, just as in the past Greeks handed down their religious teachings to Latins and Latins handed this on with their own modifications to the German race. An indigenous theology is hardly to be desired at the present stage. Western thinkers and missionaries are apt to feel impatient of views they have previously held and may be seeking for some fresh and undogmatic statement of Christian truth

to offer to the East. But they need patience to welcome faith in its cruder forms and to continue their labor of teaching till converts attain the measure of the stature of the fulness of Christ.

All of which makes us query as to what the content of the gospel is. Does it include the "objective doctrines" of the Incarnation, Trinity, and Atonement? To one mind theology is the form and not the content of the gospel.

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## THE CHURCH AND THE WORLD

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### MISSIONS

#### **Forces Making Toward a United Protestantism Are Mission Fruits**

In a series of sermons on "Unity in the Christian Church" the Bishop of Madras frankly describes the powerful forces at work all over the world tending to break down in the immediate future the barriers between Protestant churches. Of these he names three: (1) The mass movements of the depressed classes on the foreign field toward Christianity; "In a few years' time, this movement will have outrun our resources and nothing but co-operation and unity will enable the churches to deal with it"; (2) the failure of the churches to influence the artisan classes in Europe and America by reason of the strife and discord which fatally weakens the Christian appeal; (3) the throwing into the crucible by modern criticism of traditional opinions upon which separating walls have built. The resulting movement back to fundamental truths makes inevitably for unity.

Dr. Robert A. Hume of Ahmednagar, India, in a recent letter confirms in the strongest language what the Bishop of Madras has said about mass movements.

"The great majority of the 4,000,000 Christians in India," he says, "are from the depressed classes. So marvelous has been the development of converts from this section that it is absolutely certain that all the 60,000,000 of the depressed classes will take advantage of the helping hand of Christianity unless some other community acts to them the part of the good 'Samaritan.'" Dr. Hume goes on to call attention to facts quite generally overlooked in missionary intelligence, namely, the efforts that theists and non-Christian reformers are making for the elevation of the outcasts. "They have out-and-out adopted the missionary platform, but hope to secure dynamic for their effort without the Christian movement."

#### **Persistent Influence of Dr. Mott's Conferences**

The latest annual report of the London Missionary Society has this to say of the outcome of the missionary conferences which Dr. Mott, as the representative of the Continuation Committee of the Edinburgh Conference, has been holding in various parts of the foreign field:

The findings of the final or National Conference held in Calcutta are remarkable from every point of view, whether it be the very varied personnel and diverse ecclesiastical connections of those who were appointed as delegates to it, the comprehensiveness and thoroughness of their plans for the treatment of the whole subject of Christian missions and the Christian church in India, or the seriousness and enthusiasm with which all seemed to welcome and give their adhesion to the general principle of co-operation of which the Conference was the expression. All seemed agreed that in the interests of the great common cause of the evangelization of India the sectional must be subordinated to the general, and the interests of the common service must take precedence of the purposes and ambitions of denominational advance.

### **An Indian Church**

In the report adopted by the Conference formal recognition is made of the existence of "an Indian church, firmly established not only in numerical growth, but also in the reality and vigor of its spiritual life." Following upon this are weighty words which indicate enlarging conception of the obligation of the Western Christendom to the peoples of India. "It is the conviction of this Conference that the stage has been reached when every effort should be made to make the Indian church in reality the most efficient factor in the Christian propaganda in this land. To this end it is essential that the Church in Western lands should continue to co-operate in the further development of the Indian church that it may most effectively accomplish its providential mission in the regeneration of India."

### **Currents in Indian Thought**

Professor S. K. Rudra, principal of St. Stephen's University College, India, contributes to *The East and the West* an article on "Religious Changes in India during the British Period," in which he describes three distinct present-day movements of Indian thought: the attempt to re-create Indian

life by going back to earlier religious ideals; the attempt to bring the spiritual philosophy of India into harmony with modern life; and the attempt to awaken India by the introduction of modern industrialism, education, and politics. But a revolutionary force, far more powerful than these is that of the Indian Christian Church. "I regard the ultimate victory of Christ as certain, if only the person of Christ himself is raised high above the eyes of India without any intervening Western medium."

### **Language Schools**

The *Chinese Recorder* describes what must be regarded as a noteworthy advance in missionary efficiency. A language school under the direction of the University of Nanking, China, opened the sessions of its second year last month. Forty-five students representing eleven missionary boards were in attendance last year. There can be no question that under the guidance of thoroughly competent instructors, employing modern, scientific, pedagogical methods, the enormous difficulties which the Chinese language presents to the Western student may be sensibly diminished.

But why should not China herself lighten a burden which weighs heavily upon her own people as well as upon foreigners? Tentative romanized alphabets have long been employed by missionaries in the preparation of popular versions of the Bible. We learn now that the Educational Conference for the Unification of the Chinese Language, called by the Peking Board of Education, has decided to recommend a Chinese Roman alphabet of thirty-nine letters as adequate to represent all Chinese sounds. Thirty-nine letters in place of sixty thousand symbols! The official adoption of this Chinese-Roman alphabet would make a revolution hardly second in significance to the recent political movements in China.

But the language school is by no means exclusively a Chinese institution. The



*International Review of Missions* tells us that there are already five in China, two in India—at Lucknow for Urdu and Hindi, and at Poona for Maratta—one in Japan, and one at Cairo for the Arabic-speaking world. This movement is, of course, very recent and the organization and curricula of these schools must be still in a large measure tentative.

### **The Bible in China**

The China agency of the American Bible Society reports issues for the first six months nearly or quite reaching 1,000,000 Bibles,

Testaments, and portions (905,416 in all, with two depots yet to be heard from). If this rate of issues continues during the year, it may be expected to reach 2,000,000 copies.

The agent adds, "Notwithstanding the sending out of this enormous number of Scriptures, we are unable to supply all that were called for."

Amid wars and rumors of wars which the newspapers now record, such facts are the more extraordinary. It would seem as though thus far the disturbance in China had fallen out for the furtherance of the gospel.

## **RELIGIOUS EDUCATION**

### **A Notable Exhibit of Religious Education**

An extensive exhibit of religious education has been prepared by the Educational Department of the Congregational Sunday School and Publishing Society under the direction of Rev. B. T. Winchester. In the comprehensiveness of its scope and the logical character of its arrangement, it surpasses any exhibit which has been arranged up to this time. It consists of sixty screens, each 3×6 feet in size and includes over one hundred and fifty photographs of children engaged in activities, many important facts and data, charts, and descriptions of lesson courses and equipment.

It attempts to set forth: (1) child life as it really is, revealing the daily interests and activities; (2) tendencies of development both good and bad, suggesting the need for a new method of religious education; (3) processes of education in religion as illustrated in the home and Sunday school, playground, clubs, camps, societies, etc.; (4) some results of religious education as evident in the daily lives of children; (5) the urgent need of comprehensive planning by the churches for an intensive and thoroughly effective work in religious education.

The exhibit is housed in booths, each

booth representing the children of a particular group of ages. The booths are designated as the Home World, ages under six; Home and School, between six and nine; School and Playground, ages nine to twelve; the Social Group, ages between twelve and sixteen; the Social Organization, ages between sixteen and twenty; Adult Life and Trained Teachers, ages above twenty; the Teaching Church, in which the church is represented as a civic influence.

This exhibit was first set up at a recent meeting of the National Council of the Congregational Churches in America, holding its triennial meeting in Kansas City. It is to be hoped that the exhibit will travel extensively and carry its message to all parts of the country and to all people regardless of faith or creed.

### **The Institute versus the Convention**

Time was when people thought that the rousing convention characterized by explosive eloquence was an essential means of promoting the educational work of the church, the Sunday school, and church societies. The watchful observer will have noticed that the changing ideals of the present day are gradually transforming the character of religious conventions.

The small group representing a limited territory, meeting for earnest work, reports of investigations, discussions of problems, and the making of plans for future activity are becoming more and more frequent. A multitude of Sunday-school institutes and schools of methods is taking the place of great conventions. These institutes are most frequently held under the auspices of the churches of some particular affiliation such as the Baptist, the Congregational, or the Episcopal churches of a given community.

In the making of programs for these meetings, it is taken for granted that those who attend are earnestly seeking to do good work, and do not need to have their enthusiasm fanned. The curriculum, textbooks, worship in the Sunday school, handwork, psychological characteristics of children of different ages, problems of grading, examinations, promotions, and financial management of the school—all these are topics which one frequently sees, and which show that we are coming down to the real business of education so far as it can be accomplished by the voluntary workers, which our churches provide.

We are even going farther than these

topics would indicate, for in a recent institute held under the auspices of the Episcopal churches of Detroit and vicinity, the topic under consideration was, "How to Make the Sunday School an Active Factor in the Child's Relations to His Family and Companions," and under subtopics this theme was discussed for an entire day and evening, and by several different speakers.

We are really beginning to see that the work of religious education involves, not only instruction in facts, but "manual training in Christian activity," by which we mean, so directing the altruistic tendencies of children and adults into definite channels that genuine growth in Christian character will be the result.

In almost any community by drafting talent from near-by towns or from the headquarters of various denominations and from such organizations as the American Institute of Sacred Literature, a helpful and inspiring program can be given at small expense. Not only this, but the coming-together of local workers for the discussion of problems common to many churches brings a sense of fellowship in service which is in itself of great value.



# THE BOOK OF THE MONTH

## LIFE BEYOND THE GRAVE<sup>1</sup>

J. M. POWIS SMITH

The problems of death and its consequences have compelled man's interest from the earliest times even unto the recent meeting of the British Association for the Advancement of Science. The volume before us is the first of a series to be devoted to the consideration of the views of mankind as it has moved onward and upward in the scale of civilization. The aim and method of the author are purely historical. He is satisfied to state what has been thought and to leave the task of determining the validity of the various hypotheses to his readers. The aborigines of Australia and the outlying islands are selected for the beginning of the work because they represent the lowest stage of civilization from which we have any adequate records. Civilization and religion go hand in hand. The most primitive types of religion go along with the most primitive types of culture. The savagery amid which we move in these lectures is not a perversion or degeneration of a higher and earlier culture, but rather, as Frazer points out, an arrested development. The ideas and practices here found are only such as have in part, not altogether, been left behind by advancing civilization. Some of these primitive conceptions are still with us and retain much of their vitality.

The belief in the persistence of the personality beyond the grave is universal among the tribes dealt with by Frazer. Indeed, death is looked upon, by some at least, as wholly unnatural, being accounted for in general by some blunder in the trans-

mission of the divine will to men or in each specific case as due to the malignant act of some sorcerer. Man is naturally immortal. There is no such thing as a "natural death."

The prevailing attitude of the survivors toward the spirit of the departed is one of fear. The funeral practices therefore are largely such as are thought to contribute to the propitiation and pacification of the spirit of the deceased. Mutilations and penalties of the most grievous sort are endured for the purpose of demonstrating to the jealous ghost the sincerity of the mourners' grief. Gifts are showered upon the spirit in order to make him content with his present lot and keep him from returning after things he may want. Or a wholly different method is employed, viz., that of driving the spirit away by frightful noises and hostile demonstrations that he may fear to return. Or, devices are contrived to deceive the spirit, either by causing it to lose its way back to its old home, or by pretending to perform deeds or give gifts in accordance with the wish of the spirit which are done or given only in pantomime.

Points of contact with early Hebrew usage are not wanting. For example, the mourners cut themselves that their blood may feed the ghost and strengthen it. They tattoo themselves in honor of the dead. Insanity and prophecy are identical, as with the Hebrews, and are due to ghostly possession of the victim. Circumcision is commonly practiced and is always connected with the thought of death and the future life, being intended as worship or

<sup>1</sup> *The Belief in Immortality and the Worship of the Dead*. Vol. I: "The Belief among the Aborigines of Australia, The Torres Straits Islands, New Guinea and Melanesia." [The Gifford Lectures, St. Andrews, 1911-12.] By G. J. Frazer. London: Macmillan, 1913. Pp. xxii+495. 10s.

propitiation of the dead. It is sometimes performed upon a son in behalf of his sick father in the hope of staving off the approach of death.

Many interesting and curious practices are recorded. Among the Koita and Motu tribes admission into the realm of bliss is denied to any who have failed to have their noses pierced. Among the same peoples the belief seems to prevail that the tenure of a ghost's life depends upon the survivors—only so long as the names and memories survive among the living can the ghost live. When he is wholly forgotten he dies the second death. Effective use of this idea was made by Maeterlinck in *The Blue-Bird*. In some parts, a belief in the reincarnation of the departed spirit as a newly born babe

is entertained. Widows, whose husbands have been "good providers" and kind, frequently insist upon accompanying them to the land of no return in order that they may enjoy the same care and support there that they have experienced here.

The book is full of information and interest. One might even criticize it on this score, saying that there is no need of repeating illustrations indefinitely; enough is as good as a feast. But there is a certain value in the very abundance of the materials. There can be no question as to the legitimacy of general conclusions based upon so wide an induction. It is to be earnestly hoped that this indefatigable author may be enabled to complete the series upon which he has made so excellent a start.

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## BOOK NOTICES

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**Social Environment and Moral Progress.** By Alfred Russel Wallace. New York: Cassell & Co., 1913. Pp. vi+181. \$1.25.

This volume has been much reviewed and much misunderstood. The author makes extreme statements in a manner which repels many who pick up the book for cursory examination, and which therefore tends to hinder a careful and unprejudiced consideration of its claims. The following sentence, italicized by the author, illustrates our point: "Taking account of . . . undoubted facts, many of which are so gross, so terrible, that they cannot be overstated, it is not too much to say that our whole system of society is rotten from top to bottom, and the social environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen" (p. 169). The book contains a great deal of matter, both statistical and argumentative, which is being presented more tactfully and acceptably by other writers. If it were merely the reprinting of a series of campaign speeches, its form would be excusable; but the volume does not have that character. As a treatise, it bears the marks of hurried preparation; and if it came from the pen of an unknown writer, instead of from the distinguished hand of Darwin's evolutionary co-discoverer and colleague, it would

hardly have commanded the attention it has received.

Careful study of the book shows that Mr. Wallace has really done himself injustice through excess of zeal. He admits that up to the end of the eighteenth century, modern civilization was very crude and stationary, and that the sudden application of labor-saving machinery in the nineteenth century put too great a stress upon society (pp. 49, 50.) Such being the case, the social evils of the nineteenth century (many of which persist until now) could hardly have been avoided. A hundred years or so is a short span in the life-history of the human race. Moreover, the author concedes that much progress has been made toward the realization of social wrongs to such an extent that "the omens for the future are good" (p. 137). Elsewhere he writes, in a strain which would do credit to a Christian seer, "The divine nature in us—that portion of our higher nature which raises us above the brutes, and the influx of which makes us men—cannot be lost, cannot even be permanently deteriorated by conditions however adverse, by training however senseless and bad. It ever remains in us, the central and essential portion of our *human* nature, ready to respond to every favorable opportunity that arises, to grasp and hold firm every fragment of high thought or noble action that has been



brought to its notice, to oppose even to the death every falsehood in teaching, every tyranny in action" (pp. 128, 129). It appears, then, that the book has been misjudged, and that its famous author is more of an optimist and seer than many have supposed. His remedy for all evils is socialism (p. 171).

**The Immanence of God in Rabbinical Literature.** By J. Abelson, M.A., Litt.D. New York: Macmillan, 1912. Pp. xii+387. \$3.

The author is principal of Aria College, Portsmouth, England. He has produced a valuable treatise which will attract wide attention among those who are interested in this vital theme. It is increasingly admitted by Christian scholars that Judaism deserves a fairer estimate than the world has yet given it. But the author estops himself at the outset from overmuch blaming of Christians by saying that most Jews share the ignorance of the Gentiles with regard to the subject. He writes: "The average Jew, unable to read the originals for himself, is, through a shortage of textbooks, quite incompetent to pronounce an opinion of any worth upon the religion which has meant so much for his fathers and for the world" (p. v).

Dr. Abelson begins by asking how the Old Testament treats the subjects of God's immanence and transcendence (chap. ii). He then considers post-biblical and rabbinic material bearing upon these matters (chaps. iii, ff.). He shows that the rabbis and pious Jews have held to a practical mysticism which recognizes the communion of an immanent God with the individual soul; and he maintains that the Jewish religion, as interpreted by the rabbis, has all the merits of Christianity.

One of the first and most obvious criticisms upon the volume is, that the author does not grasp the development of Hebrew religion as explained by modern Old Testament criticism. This is a common failing of Jewish scholars, who approach the Old Testament too much from the standpoint of its final conceptions as embodied in the prophetic and post-exilic strata. The author is preoccupied by these higher conceptions and their Talmudic interpretation. He is candid enough, however, to place in a footnote the comment of another Jewish scholar, C. G. Montefiore, who has read the work in proof, and who knows a great deal more about the Old Testament than the author does: "It is *not* the case that the historic order of development was as you maintain (1) God far off (2) God near. As a matter of fact, Yahweh was very near in old days. He moved away from Sinai and lived with Israel in clouds and pillars, in the ark, etc. . . . God became far off rather late, and then by Immanence He had to be made 'near' again" (pp. 49, 50).

To admit that Dr. Abelson has given useful

emphasis to rabbinic material bearing upon the divine immanence is not to concede that he has thereby shown Christianity to be a needless fact in the world's history. The practical consideration which all "isms" (including Judaism) fail to explain is, that Jesus Christ brings all the spiritual heritage of Hebrew life to fruition within his own person in such a way as to give a new starting-point for the religious history of mankind. Our author is dimly conscious of this phase of the subject when he says, "Truly enough, it [Judaism] has no commanding, immortalized, semi-divine personality at its head such as Christianity has! But this does not vitally affect the question" (p. 12). We venture to assert that it does vitally affect the question. It is just because the Old Testament and Judaism put forward no single, imperial personality to whom the entire process of religion attaches itself, that Christianity was born. The personal relation of Christians to Jesus gives the key to all aspects of theology, including the question of sin, upon which, as Dr. Abelson is constrained to write, "no one can say that the Rabbins took up a decisive final attitude" (p. 77).

We are glad to commend this book at the point where it is confined to its own theme, the immanence of God in rabbinical literature. The author's failure to understand the Old Testament as critically interpreted is part and parcel of his failure to understand the nature and meaning of Christianity. And it is no accident, but a sign of the times in which we live, that the Jewish scholar who corrects the author's Old Testament views should have recently issued a remarkable three-volume commentary on the Synoptic Gospels, as well as a volume on the teaching of Jesus.

**What Must the Church Do to Be Saved?** By Rev. P. Marion Simms. New York: Revell, 1913. Pp. 324. \$1.00.

The author is a Presbyterian minister in active service; and he cannot, therefore, be criticized as an outsider engaged in finding fault with the church. The book is the outgrowth of a lecture which has been received with sympathy by churches, religious assemblies, Young Men's Christian Associations, and Chautauqua audiences. In its present form, it ought to command still wider attention, for it deserves an extensive reading, whether all its conclusions are true or not. There is truth enough in the volume to carry it far.

The bulk of the book is in Part II, entitled "The Discreditable Situation within the Church." Under this general head the author takes up "the un-Christian divisions" which accompany denominationalism; "the appalling situation in the country church"; "the absurdities of creed-subscription"; and "the abuse of ecclesiastical authority." Part II is concluded

by chapters on the continued decline of candidates for the ministry, and other matters relating to clerical service. The book recalls a volume published last year in England with the title *Facing the Facts*, for it largely consists in the presentation of facts which must be faced, and which the church is, indeed, bravely confronting. While the volume contains nothing essentially new, it is an able and useful summary of present conditions.

In general, the author's remedies for existing troubles are also commonplace, though stated with power. The work of the church must take a larger sociological direction. She cannot stand apart from the life and activities of the modern world if she would, except at the price of her chief influence for good (p. 27). But the church cannot assume this larger function without a new unity. "Federation," says the author, "may accomplish much good; but it can never cure our evils nor solve our problems. Nothing short of the unity of Protestantism can provide a remedy" (p. 221). While a growing host will agree with Mr. Simms's sociological views, a smaller number will share his conviction as to unity. Nevertheless, he treats with ability and enthusiasm the power of a unified church; and on the whole, he has given us a good handbook for today's religious workers and students.

**The Resurrection and the Life.** By G. Hanson, M.A., D.D. New York: Revell, 1912. Pp. xii+372. \$1.50.

This is a volume in the "Christian Faith and Doctrine Series" of which we have noticed other issues. The book is a study of the narratives of the resurrection and ascension in the Gospels, and of the threefold version in the Acts of Christ's appearance to Saul on the way to Damascus. While we cannot be so optimistic as to say, with the author, that the book gives "a fairly acceptable solution of most, if not all, of the difficulties that present themselves," we can yet join heartily in his hope that the volume will prove to be a real aid to faith, and that the Living Christ will look out upon the reader from its pages. These are times in which all things are brought to the test of investigation and argument. But there is another kind of test which the author indorses by his favorable quotation from "Ian Maclaren," who spoke against the critical views of Schmiedel as follows: "It was most pathetic from the intellectual point of view that a man should attempt to settle such a question inside his little study, with its dusty, cobweb-draped windows, while down the street outside marches the army of the Church of God, acclaiming the King of angels and men, and ready to follow Him through death to life, through time into eternity." This is not the test of intellect but of experience and function. Those who, like

Schmiedel, attack, and those who, with our author, defend the doctrine of the resurrection have something to learn herewith. Dr. Hanson's book is a carefully wrought-out argument; and there will always be a place for discussions of this kind. Nevertheless, triumphant faith, in the future as in the past, will go forward chiefly on that functional, experiential basis whose deeper values are only beginning to be seen and understood by the newer psychology of religion.

**The Life of John Bright.** By George Macaulay Trevelyan. Boston: Houghton Mifflin Co., 1913. Pp. xii+480. \$4.50.

A great Christian biography, ably executed by a well-equipped historian of broad, human sympathies. John Bright, the English "Quaker" statesman, was one of the shining stars in the constellation of nineteenth-century democracy. Born of humble parents, he became identified with the manufacture of woolen goods during the period of the great "industrial revolution" when England passed out of mediaeval feudalism into modern capitalism. The evils of unchecked landlord rule were impressed upon Bright's active imagination; and he became the spokesman of the people in the great struggle for the enfranchisement of the laboring and middle classes. Mr. Trevelyan's book is not only valuable as a biography; it will prove to be of great service for the study of nineteenth-century history, as a text- and source-book.

The name of John Bright, as the author says, was once the rallying cry of the masses seeking enfranchisement; and the name in retrospect "has since become the symbol of an honest man in politics, of a strong, kind face framed in venerable white hair." Bright was connected, even more closely than Gladstone, with the movements which gave political power to the working classes in Britain. We may not study his life in the hope of compiling from his words and acts the material of a consistent political philosophy which will throw light upon today's questions. But we can go to him, as to the ancient prophets, for inspiration in our own struggles. The volume before us is timely because it shows the preparation of the nearer past for the social and religious awakening of the present.

**The Jews of To-Day.** By Dr. Arthur Ruppin. New York: Holt, 1913. Pp. xxii+310. \$1.75.

The book is translated from the German; and it has an introduction by Joseph Jacobs, the well-known Jewish statistician. It is carefully and interestingly written, taking up the subject from many standpoints, such as Assimilation, Economic Progress, Birth Rate, Dispersion, Urban Congestion, Adoption of Local



Languages and of Cosmopolitan Culture, Decrease of Religious Interest, Inter-marriage, Anti-Semitism, etc. The author emphasizes very strongly the social and cultural assimilation of Judaism by the modern world. After having remained apart from the Gentiles for twenty-five hundred years, the Jewish race now confronts the prospect of being swallowed up in the vortex of capitalistic civilization. Moreover, just as the Jews are in course of emancipation from the legal disabilities of the Middle Ages, and are admitted to political and social equality with the citizens of progressive nations, their distinctive religious faith, which has held them together in the past, is unsettled by modern criticism and rationalism.

The author does not attempt to deal with the religious side of the great assimilative process; but he would cope with the matter from the economic standpoint by the development of Zionism, which, he thinks, will give the Jews a point of national attachment now lacking. But he says truly that Zionism can hope for nothing through the help of poor Jews only. It must have the support of wealthy Jews, or it will fail. Having gone thus far, however, he overlooks the obstacles placed in the way of Zionism by land monopoly, which broke up Judaism in biblical times through class domination, and would do so again if a Jewish province were now established in Palestine. While the book is not worth much from the standpoint of its economic and political program, it is a valuable addition to the descriptive literature of modern Judaism; and it ought to be placed in public and private libraries wherever there is any interest in the subject.

**Worship in the Sunday School.** By Hugh Hartshorne. New York: Teachers College, Columbia University, 1913. Pp. x+210. \$1.50.

The author is an instructor in religious education in Union Theological Seminary and principal of the Union School of Religion. The central emphasis of this book is, that the service of *worship* has not yet been fully taken up into that movement of criticism and reconstruction which has lately been overhauling Sunday-school curricula in accordance with modern educational ideas and practices. The author undertakes to define the purpose of Sunday-school worship in social terms; and he makes prominent the place of *feeling* in worship. Some of the chapter titles are: "The Social Function of Worship," "The Neglect of Worship in the Sunday School," "The Purpose of Worship in the Sunday School," "The Nature and Place of Feeling in Education," "The Place of Feeling in Worship," "An Experiment in Sunday-School Worship." The book is an able treatment of the subject; and it ought to be in the hands of all mature Sunday-school workers.

**Die aethiopische Uebersetzung des Propheten Jeremias.** By J. Schäfers. St. Louis: B. Herder, 1912. Pp. viii+206. \$2.70.

This is a valuable study of the Ethiopic rendering of the Book of Jeremiah. The conclusions reached are: (1) the old-Ethiopic (i.e., the earliest known form of the Ethiopic) is a direct translation from the Septuagint as represented in Codex Sinaiticus, and not from an Arabic or Coptic original as was maintained by de Lagarde; (2) this early Ethiopic rendering underwent considerable expansion in content, which was derived from a Syro-Arabic version; (3) a third, or "academic" Ethiopic version was made on the basis of the original one, with corrections based on Greek MSS and on the Hebrew text; (4) the old-Ethiopic shows no trace of the influence of Lucian's recension of the Septuagint; (5) the translator of the Ethiopic was a Syrian dwelling in Egypt; (6) the old Ethiopic was not revised later than the first half of the seventh century A.D.

Textual contributions of this sort are of great value at the present stage of progress. The task now confronting the textual critic is the recovery of the original Septuagint text. The way toward this end is through the grouping of the various MSS and daughter-versions of the LXX according to their families. This is an undertaking calling for much careful and patient labor, and every piece of work like this by Dr. Schäfers helps the cause along perceptibly.

*Judges* in the "Bible for Home and School" series, prepared almost entirely by Professor E. L. Curtis (deceased) and edited by Dr. A. A. Madsen, well continues the volumes already prepared, and carries out the general aim of the series. The introduction is compact, but deals with all necessary matters. The notes elucidating the text are fairly complete and clear. The non-technical student of this volume will find here a stimulus to more thorough and scientific Bible-study. (Macmillan, 75 cents net.)

We note another number in the series by the editor, Dr. Adam. It is called *The Man among the Myrtles*, and is a study of the visions of the prophet Zechariah. This little volume will be, to many, a revelation of the spiritual aspects of one of the least-known parts of the Old Testament, dealing with God's purification of the Hebrew church after the restoration from exile. The book is one of the most scholarly in the series.

Under the title, *The Gates of Dawn* (Revell, \$1.25), Rev. Dr. W. L. Watkinson presents a new collection of daily devotional readings for a year. The author is a prolific writer in this field; and all who are familiar with his work will be glad to have this new product of his pen.

In a volume called *The Great Acceptance* (Hodder & Stoughton, \$1.00), Mr. Guy Thorne tells the interesting life-story of F. N. Charrington, who was born to a princely fortune made in an English brewery business, but who gave up the life which came to him by inheritance, and entered into a campaign against the drink evil and allied vices. As a vivid transcript of real life, the book ought to be placed in social service libraries everywhere.

The experiences of a mill boy in securing an education are depicted in a racy autobiography entitled *Through the School*, by Al Priddy (Pilgrim Press, \$1.50). The book is intended to give the reader faith in American education, and to reconstruct the human struggles and tests of character which attend the progress of poor but ambitious lads through our educational system. Some of Mr. Priddy's experiences as a mill boy were published in the *Outlook*, where they attracted wide attention.

Professor Oscar Kuhns, of the Wesleyan University, issues *A One-Sided Autobiography* (Eaton & Mains, \$1.00), which gives the story of his intellectual life. It is a valuable help to the choice of books and a guide to the formation of good habits and ideals. It will be serviceable to those who are in search of the best reading.

One of the many signs of church unity is an elaborate cycle of discussions by Theodore Christian, published in the form of a story under the title *Other Sheep I Have* (Putnam, \$2.00). The volume is prepared in the interest of the union of all Christians. In a parliamentary debate before a "Celestial Chairman," the beliefs of the several denominations of the church are subjected to critical analysis. A great deal of material on theology and church history is brought forward. The book is an interesting product of hard work, conscientiously done; but it is too ponderous to win a large constituency.

In a booklet entitled *The Men of the Gospels* (Eaton & Mains, \$0.50), Lynn Harold Hough gives a number of interesting character sketches of persons who appear in the gospel narratives, taking up Nicodemus, Caiaphas, Pilate, Herod, John the Baptist, Peter, James, John, etc. The moral significance of these men is emphasized; and the brief sketches have both homiletic and exegetical interest.

A number of Lives of Frances Willard have appeared; and now a new one comes from the pen of Miss Ray Strachey, an English lady,

whose book is called *Frances Willard, Her Life and Work* (Revell, \$1.50). The author had immediate access to Miss Willard's letters, journals, and papers; and she has produced a very readable and interesting narrative which is pronounced by Israel Zangwill to be "a masterpiece of condensation." The book shows Miss Willard, not only as a W.C.T.U. worker, but as a revivalist, a suffragist, and a political and economic reformer. It is a worthy addition to American biographic literature.

The story of the life and work of Jesus is retold in a simple narrative, without the learned machinery of scholarship, in *The Master*, by G. M. Peters (Revell, \$1.50). While the book uses all the familiar data of the Gospels, it puts the material in a vivid, imaginative setting which helps the reader to form a picture of the scenes and events in the life of Jesus.

A useful popular study of social life and customs in the Far East is furnished by Rev. Z. F. Griffin under the title *India and Daily Life in Bengal* (American Baptist Publication Society, \$1.00). The author was for fifteen years a missionary in India. His book is now in its third edition. The text is supplemented by thirty-eight illustrations from photographs.

A series of brief interpretations of the world today by Shailer Mathews is published under the title *The Making of To-Morrow* (Eaton & Mains, \$1.00). This material appeared originally in the form of editorials while the author was in charge of the monthly periodical, *The World To-Day*, which has now passed into other hands. The book consists of forty chapters divided into four parts, respectively, "The Common Lot," "The Church and Society," "The Stirrings of a Nation's Conscience," and "The Extension of Democracy."

In a number of brief studies under the striking title *The Silences of Jesus* (Revell, \$1.25), Rev. P. C. Ainsworth considers the significance of the occasions and subjects on which Jesus was silent. The book is a devotional interpretation of a somewhat neglected phase of the Master's life. Bound up with it is a study of St. Paul's hymn to love, I Cor., chap. 13.

In *Human Confessions* (Forbes & Co., \$1.00), Frank Crane issues a collection of suggestive paragraphs on various live subjects, such as democracy and wealth, brotherhood, accuracy, defenders of the faith, commercialism. The author often cuts deep; and his thoughts are inspiring.



# THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS. III

By ERNEST DEWITT BURTON and FRED MERRIFIELD

## AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

*This course is published in ten leaflets issued on the fifteenth of each month from September, 1913, to June, 1914. It is sent free to all members of the AMERICAN INSTITUTE OF SACRED LITERATURE enrolling for this course. Membership in the INSTITUTE may be secured by sending the annual membership fee of fifty cents, and four cents for postage to the headquarters of the INSTITUTE, at the University of Chicago.*

### STUDY III

#### CHAPTER VI

PAUL'S LAST WORK IN THE EAST, AND THE LETTER TO ROMAN CHRISTIANS

*First day.*—§ 22. *A tour in Macedonia, Illyricum, and Greece:* Acts 20:2, 3a; Rom. 15:19, 26 (cf. also II Cor. 8:1-6, 16-19, 22; 9:1-5). Recall the circumstances which led Paul into Macedonia, the trying times through which he was passing, and his great joy over the loyalty of the Corinthian Christians to the gospel as he had taught it to them (second month 23d and 25th days). Note, in Acts 20:2, 3a and Rom. 15:19, 26, with what zeal and effectiveness the apostle now set out to strengthen the Christian centers already established in Europe, and to make new conquests even in outlying districts such as Illyricum. Read Rom. 15:26 and the Corinthian passages cited above, noticing (a) how eager Paul was to have the gentile Christians help their poorer brothers in Judea; (b) what arguments he used in pressing this opportunity and obligation upon these European disciples; (c) the able men who helped gather the funds; and (d) with what willingness and generosity the gifts were made.

*Second day.*—§ 23. *A three months' visit at Corinth:* Acts 20:3a; Rom. 15:22-29. Remembering all that had happened since Paul's last visit to Corinth (cf. first month, 10th day), imagine the hearty welcome accorded him at this time and with what satisfaction he consented to prolong his stay among these tried friends (Acts 20:3a). Read Rom. 15:22-29. Satisfied that the gospel is at last

firmly rooted in the East, the veteran missionary now definitely plans to carry his message to the far West. After taking the relief funds to Jerusalem, he will set out for Rome and later for Spain, hoping some day to return East if God should spare his life.

*Third day.*—§ 24. *The letter to the Romans.* With a true statesman's instinct Paul takes time, before leaving Corinth, to write to the Christian believers at Rome, explaining his deep interest in, and sense of obligation to, them; why the Jerusalem journey must detain him a little longer, and why he is so eager to visit them on the way to his new work in Spain. Very tactfully he shows them that the time is ripe for him to leave the East, and then sets before them his deepest convictions regarding the fundamental message of Christianity: salvation through faith, rather than by keeping the Jewish law. In this way, as well as by his emphasis upon the basic principles of Christian morality, the apostle probably hoped to forestall any attacks of hostile Judaizers who, in the spirit of those who had followed him in Galatia and at Corinth, might seek to precede him and cause trouble at Rome before he arrived. Read Rom. 1:1-17 with the help of the following analysis, noticing especially (*a*) the nature of Paul's relation to the Roman Christians, and (*b*) the theme of the letter, vss. 16, 17.

#### ANALYSIS OF THE LETTER TO THE ROMANS

##### I. Introduction (1:1-17).

1. Salutation, including description of the author's apostleship (1:1-7).
2. Thanksgiving for the faith of the Christians in Rome, and expression of his deep interest in them (1:8-15).
3. Theme of the Letter: The gospel the power of God unto salvation to everyone that believes, both Jew and Greek (1:16, 17).

##### II. Doctrinal Portion of the Letter:

Defense and exposition of the theme (1:18-11:36).

##### A. Sin and guilt universal, and hence justification by works of law impossible (1:18-3:20).

1. The guilt of the Gentiles (1:18-32).
2. The guilt of the Jews (2:1-3:20).

##### B. But now a righteousness apart from works of law, available through faith, for both Jews and Gentiles, has been revealed; this righteousness described and explained (3:21-5:21).

1. This righteousness comprehensively described (3:21-26).
2. Bearing of this on Jewish pride and exclusiveness (3:27-30).
3. Accordance of this teaching with law (i.e., with the Old Testament conception of the nature and office of law) shown from the case of Abraham (3:31-4:25).



4. Blessedness and excellence of this salvation (chap. 5).
  - a) Blessed consequences of justification: peace; joy in tribulation; hope of final salvation, fully assured since it rests on God's love manifested in our justification and proved by the death of Christ for us (5:1-11).
  - b) Excellence of this salvation shown by comparing and contrasting the sin and death that came through Adam with the righteousness unto life that came through Jesus Christ (5:12-21).

C. The changed relations of those that are justified, to sin, and law, and death (chaps. 6, 7, 8).

1. To sin (chap. 6).
2. To law (chap. 7).
3. To death (8:1-30).
4. Triumphant summing-up of the blessedness of God's elect (8:31-39).

D. The rejection of Israel (chaps. 9, 10, 11).

1. The apostle's grief over the fact (9:1-5).
2. Yet God is justified therein (9:6-33).
  - a) It violates no promise of God (9:6-13).
  - b) It involves no intrinsic unrighteousness in God (9:14-24).
  - c) It was foretold by the prophets (9:25-29).
  - d) The failure of the Jews to attain righteousness is due to their own lack of faith (9:30-33).
3. The apostle's desire that they may be saved (10:1).
4. The fault of the Jews shown more explicitly (10:2-21).
  - a) Ignorance of the divine way of righteousness (10:2-15).
  - b) Wilful resistance: they heard but obeyed not (10:16-21).
5. The nature of this rejection explained (11:1-32).
  - a) Not of the nation *in toto* but consisting rather in the election of a part and the hardening of the rest (11:1-10).
  - b) Not absolute and final (11:11-32).
6. Ascription of praise to God for his unsearchable wisdom (11:33-36).

III. Hortatory Portion of the Epistle (12:1-15:13).

1. The believer's offering of himself to God (12:1, 2).
2. His duty as a member of the body of Christ (12:3-21).
3. His duty as a subject of civil government (13:1-7).
4. His duty as a member of society (13:8-10).
5. Enforcement of all these exhortations by the nearness of "the day" (13:11-14).
6. Concerning them that are weak in faith (14:1-15:13).

IV. Conclusion: Personal Matters, Final Injunctions, and Doxology (15:14-16:27).

*Fourth day.*—With the help of the analysis read Rom. 1:18-32. Try to find, if you can, exactly what Paul regarded as the essence of gentile sin. See especially vss. 18, 32.

*Fifth day.*—Read 2:1-16, noticing that the apostle is simply insisting upon the *impartiality of God*, that he judges Jew and Gentile on the same principles, approving not him who *knows* the right, but him who *does* the right. Read 2:17-29 in which Paul uses this fact of God's impartiality to convict the Jew of sin.

*Sixth day.*—Read 3:1-20, in which the apostle considers and answers possible objections to his conclusion that the Jew is guilty equally with the Gentile. Note especially vss. 19, 20 in which may be seen the substance of what Paul has been arguing for up to this point: viz., that justification by law is an impossibility to either Jew or Gentile.

*Seventh day.*—Read with special care 3:21-26, which is the heart of the doctrinal part of the letter, and then answer the following questions from it: (1) Why does no man become acceptable to God by works of law? (2) By what can a man become acceptable to God? (3) Is such acceptance a matter of desert or of free grace? (4) What work of Christ for us makes possible such acceptance? Read 3:27-30, noticing how this principle of faith of necessity stops Jewish boasting and opens the door of salvation to Jews and Gentiles alike.

*Eighth day.*—Read 3:31-4:25, noticing that throughout this chapter, as in Gal., chaps. 3 and 4, Paul uses the case of Abraham (whom every Jew counted as his father, expecting to be saved because of this relationship; cf. Matt. 3:9 and John 8:39), to prove that from the beginning men were accepted of God not for meritorious deeds, but because of faith.

*Ninth day.*—Read chap. 5 with the help of the analysis. Notice especially that the purpose of this chapter is to emphasize the excellence of the salvation already described.

*Tenth day.*—Read chap. 6, noticing (a) the question which it discusses (vs. 1), (b) Paul's first answer to the question (vss. 2-11), (c) the exhortation based on this answer (vss. 12-14), (d) the same question in slightly different form (vs. 15) (e) the answer to this form of the question (vss. 16-23).

*Eleventh day.*—Read chap. 7, noticing that this chapter discusses the important question of the relationship of the Christian to the Law. In vss. 1-6 it is affirmed that we are now dead to the Law. In vss. 7-25 Paul shows that the Law, though good and holy, cannot make men holy because of the sin that dwells in them. From this only Jesus Christ can deliver.

*Twelfth day.*—Notice that chap. 8 is in some sense the climax of the apostle's exposition of the way of salvation. In vss. 1-25 he shows how those who are in Christ and have the spirit of Christ in them gain the victory over both sin and death, thus attaining unto full salvation, a purified spirit in a glorified body. In vss. 26-30 he shows further the certainty of the final result, (a) because of the indwelling of the Spirit teaching us to pray, (b) the eternal purpose of God resting



on his foreknowledge, and issuing in our glorification. Vss. 31-39 are the apostle's exultant psalm of triumph as he contemplates the wonderful love of God which has provided this way of salvation. Read it, not as an argument, but as a shout of triumph.

*Thirteenth day.*—In reading chaps. 9, 10, 11, remember that the apostle has been contending in the letter that now there is one way of salvation for Jew and Gentile alike. This could not fail sooner or later to raise the question, "What becomes then of God's special promises to the Jews in the Old Testament?" In the previous letters Paul has not answered this question, but now he discusses it at length. Bear in mind it is this *national* question which he discusses. Read chap. 9 with the help of the analysis.

*Fourteenth day.*—Read chap. 10 with the help of the analysis.

*Fifteenth day.*—Read chap. 11 with the help of the analysis.

*Sixteenth day.*—Review with the aid of the analysis chaps. 1 to 11 and notice that there is nowhere in these chapters any direct reference to the Judaizers (cf. Gal. chap. 1). Consider (a) whether Paul's argument is adapted to prepare the minds of the Romans against any possible attempt of the Judaizers to pervert the gospel of Christ, (b) what these facts indicate as to whether Rome had yet been visited by the Judaizers, or was only in danger of an attack from them, (c) what Paul's purpose in writing was.

*Seventeenth day.*—Notice that from this point on the apostle deals with matters of practical Christian morality. Read chaps. 12 and 13, following the analysis. Notice the special appropriateness of 13:1-7 to residents of the capital city.

*Eighteenth day.*—Begin the study of 14:1-15:13 by noticing the two matters concerning which some of the Roman Christians had conscientious scruples; then read 14:1-12 (the principle of Christian liberty and personal responsibility to the Lord), then vss. 13-23 (the principle of Christian love which bids us have more regard for our brother's good than for the exercise of our liberty), then 15:1-13 in which both parties are instructed how to act and the exhortation is enforced by appeal to Christ's example.

*Nineteenth day.*—Read 15:14-33 (reasons for writing, plans for the future, etc.) and form as definite an idea as you can of the apostle's state of mind at this turning-point in his missionary life. Think also of the impression such a letter must have made upon the various groups of Roman Christians. Must they not have anticipated his coming with great eagerness, having often heard of his fame and his devotion to the Cause to which they, too, were dedicated? Finally, read chap. 16 as an illustration of Paul's personal interest in his fellow-Christians. There is some doubt whether this chapter was originally a part of this letter. It may have been sent originally to some other city, or to Rome at a later time, after he had visited the city, and later have been added by an editor. Cf. the case of II Corinthians. In any case it illustrates Paul's character and spirit.

## CHAPTER VII

## PAUL'S IMPRISONMENT AT JERUSALEM, CAESAREA, AND ROME, AND THE LETTER TO THE PHILIPPIANS

*Twentieth day.*—§ 25. *The memorable journey to Jerusalem, and Paul's narrow escape from death:* Acts 20:3-6, 13-17; 21:1-3, 7-8a, 15-16, 17, 26, 27-36; 23:12-13, 16, 31-33a. Note, as you read these passages, the following points especially: (a) the recognition of Paul's leadership by these eastern churches; (b) the apostle's Christlike determination to face even death, if need be, for his gospel's sake; (c) how the relief funds and news of Paul's success in Europe were received by the church leaders in Jerusalem; (d) why the mob attacked Paul; and (e) the influence upon his Roman guards of the fact that he was a Roman citizen.

*Twenty-first day.*—§ 26. *Paul's first prison experiences, perilous journey, and entrance into the Roman capital:* Acts 23:35; 24:1, 22-23, 25b-27; 25:1-12; 26:32; 27:1-2, 18-20, 27, 42-44; 28:1, 11-16, 30-31. Note here, also, a number of important facts: (a) the general friendliness of the Roman officials toward Paul; (b) repeated and trying delays in securing a fair hearing; (c) the right of a Roman citizen to plead his case before the emperor himself; (d) Paul's strong conviction that God would not let even mobs of enemies, storms at sea, years of imprisonment, or the personal humiliation of his apostle hinder the great work to which he had been divinely called. In Rome, more than ever before, Paul felt the assurance of God's guiding presence (cf. Rom. 8:28).

*Twenty-second day.*—§ 27. *The letter to the Philippians.* Nearly a decade had passed since Paul had founded the first Christian church in Europe, at Philippi. All this time he had kept in close touch with these disciples. Twice he had visited them to strengthen their faith in the new religion (II. Cor. 7:5 ff. and Acts 20:6); time and again they had sent Paul gifts of money to relieve him from his tent-making that he might give more time to his ministry (Phil. 4:16, 15; II Cor. 11:9). Doubtless the apostle had responded gratefully by means of messengers and letters. And now, once again in Paul's time of greatest loneliness and need, the Philippians had sent Epaphroditus, one of their choice young men, with more money for his use. Meanwhile, Epaphroditus had been dangerously ill in Rome. After his recovery, and as he was about to return to Philippi, Paul had prepared this letter of thanks and encouragement for the friends in the East. Out of all this correspondence between Paul and the Philippians we have but this one choice letter; but it is rich with information regarding the inner life of this splendid missionary of the cross. Glean all possible additional facts as to the place, occasion, and purpose of writing from the following passages: Phil. 4:22; 1:12-17; 4:18; 2:19-30. Also, from 1:1-26, notice why Paul could write to them so freely and what his hopes were for the future.



## ANALYSIS OF THE LETTER TO THE PHILIPPIANS

- I. Introduction (1:1-11).
  1. Salutation (1:1, 2).
  2. Thanksgiving and prayer for the Philippians (1:3-11).
- II. Account of His own Affairs and Expectations (1:12-26).
- III. Exhortation to the Philippians (1:27-2:18).
  1. (Closely connected with II). To live worthily, even in the midst of persecutions (1:27-30).
  2. To live in unity and love, enforced by the example of Christ (2:1-11).
  3. In general, to live a worthy Christian life (2:12-18).
- IV. Concerning Timothy and Epaphroditus, and Paul's own Hope to Come to Philippi (2:19-30).  
[Concluding exhortations begun, but immediately broken off (3:1).]
- V. Warning against the Error of the Judaizers and against the Opposite Error of Antinomianism (3:2-4:1).
  1. Against the Judaizers, enforced by his own experience and example (3:2-11).
  2. Disclaimer of the (Antinomian) error that the beginning of salvation is also its end (3:12-16).
  3. Against a self-indulgent (Antinomian) manner of life (3:17-21).
  4. Concluding exhortation to stand fast in the Lord (4:1).
- VI. Various Exhortations (4:2-9).
  1. To Christian unity (4:2, 3).
  2. To Christian joy and trust (4:4-7).
  3. To all virtue (4:8, 9).
- VII. Thanks for the Gift of the Philippians (4:10-20).
- VIII. Conclusion: Salutations and Benediction (4:21-23).

*Twenty-third day.*—Read Phil. 1:27-2:18 with the help of the analysis, stating to yourself as definitely as possible how Paul exhorts the Philippians to live, and forming as definite an idea as you can of a life lived in accordance with these teachings. (There are several verses here which might well be committed to memory as practical helps to right Christian living.)

*Twenty-fourth day.*—Read Phil. 2:19-30 (cf. analysis); notice the information which these verses yield about Paul's situation, expectations, companions, and ways of working; consider what light the passage throws upon the character of the persons named.

*Twenty-fifth day.*—Read Phil. 3:1-11 (cf. analysis), noticing (1) against whom he warns the Philippians (vss. 2, 3; where had he had to do with the same party

before?); (2) what things (esteemed by the Judaizers to be of great value before God) he himself once had (vss. 4-6); (3) what he had done with these things, what principle of life he adopted instead of them, and to what he now hoped to attain (vss. 7-11). Observe the bearing of this reference to his course, on his warning to them in vs. 2.

*Twenty-sixth day.*—Recall the reading of yesterday, and noticing that vs. 15 suggests that there were some Christians who fancied that through faith they had already become perfect, read vss. 12-16, noticing (1) what Paul thought about his progress, (2) toward what he was striving, and (3) by what means he thought it possible to attain it. Then read vss. 17-21, observing into what grievous error (vs. 18) some had fallen through misconception of the true way of salvation, and what Paul's feeling was concerning these. Finally read 4:1.

*Twenty-seventh day.*—Read Phil. 4:2-23, noticing its exhortations to joy (remember Paul's situation), its beautiful appeal to the readers to live nobly (vss. 8, 9), and the information about Paul and his relations to the Philippians which it conveys.

If you knew Paul only from this letter, would you be able to form a definite impression of his character? What would be your estimate of him?

*Twenty-eighth day.*—In order to gain a clearer view of the unique personality of this apostle whose writings we are studying, glance now through the Thessalonian and Galatian letters to see whether or not they confirm the impression of Paul which you have gained from the Philippian letter. Write down the leading characteristics of Paul as you find them (see especially I Thess. 1:5; 2:4-12; 3:8-10; Gal. 1:8-9, 15-16; 2:3-5, 19-20; 5:1, 22-25.)

*Twenty-ninth day.*—Review the Corinthian correspondence again for the same purpose (especially II Cor. 6:16; I Cor. 3:11; 4:1, 3, 15; 6:12; 9:19-23; 10:31; 13:1, 13; II Cor. 11:5-10, 23-29; 12:10; 4:16-18; 5:14-15, 20; 8:9).

*Thirtieth day.*—Glance through the Roman letter in the same way (especially Rom. 1:9, 16; 6:11-14; 8:14, 31, 35-39; 12:9). Notice, in all the letters so far studied, how strongly and persistently Paul's conversion-experience colors his whole life and thought. In the next, and last, study of Paul's correspondence you will, because of this review, be better able to appreciate his supreme and startling tribute to the power and wonderful personality of Jesus Christ with whose life he felt himself so closely identified.



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## WHAT IF EVERY DAY WERE CHRISTMAS?

"Heaven defend us from such a misfortune!" you say. For Christmas is one of the most dreaded joys of life.

But this terror at the mention of Christmas is due to our having commercialized the day until it is a synonym for anxiety lest we give someone a present of less (or more) value than the present this someone has given us.

Yet in reality Christmas is a bit of prophetic idealism. It is a testimony to our persistent belief that our present economic order is not ideal. Even the most brutal industrialism cannot destroy this faith.

And our annual idealism is so simple: "It is more blessed to give than to bargain."

On Christmas Day all of our principles of political economy get thrown into the waste basket, and life bows before that banished master, generosity. Even the most commercialized of us want to make someone else happy. We actually are ready to give something to make this happiness secure!



Supposing this attitude of mind were with us the rest of the year.

How trade would flourish! For Christmas Day is a perennial denial of the notion that the world must be selfish in order to be prosperous. To make the giving spirit dominant in life would be to set all the manufacturies running overtime and shut up every bureau of charity.

Then, too, Christmas stands for joy because others are joyful. It is the day when we forget competition, class struggles, and all the other terrible things of our economic life. Indeed, we more than forget them; we defy them.

To find happiness in making others happy—did ever any Utopia dream of that? Yet that is what Christmas actually does for a scheming, quarrelsome, selfish, capitalistic world. Can God, then, really have abdicated?

Christmas is a proclamation that once a year the world may take Jesus seriously. He came to bring good tidings of love and to embody that gospel as a ruling force in men's lives. His mission has not been a failure, although none of us would say that it is yet a complete success.

Christmas Day comes nearer to being Christianized than any other day in the year. On that day we have a little better understanding of Jesus and his mission. The memory of the Christ Child helps us put into operation some of the ideals of the Christ Man. And thus for one blessed day we get an intimation of what Christ wanted us to make every day in the year.

So much for vision,



Now is it all impossible? Must we look wisely at one another and say that Christmas cannot come every day; that giving cannot replace getting; that success must always be purchased at the cost of someone's failure; that Jesus spoke too figuratively to be taken seriously; that mountain tops are fine for visions but poor places for crops—and the world needs crops?

Who is so blasphemous as to deny his heart's best hope? Why not have Christmas every day? Of course, not a mere holiday, but a day of joyous fraternity when we are less interested in getting than in giving pleasure; when men will not be forced to stifle their generous instincts in the interest of thrift; when we shall take Jesus Christ more seriously and find the evidence of the wisdom of our obedience in the joy of an entire world.

And we shall have it. For some day the kingdom of God will have come, and society will be with its Lord on the Mount of Transfiguration.

And every day will be Christmas then.



# MODERN THEOLOGY AND THE PREACHING OF THE GOSPEL

## I. THE CONTRIBUTION OF MODERN THEOLOGY TO THE EQUIPMENT OF THE PREACHER<sup>\*</sup>

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*In the fall of 1911 Professor Brown was invited by the Congregationalists of Washington to deliver a series of theological lectures at their state conference at Seattle. In 1913 these lectures were repeated at the Preachers' Institutes of the Southern Methodists at Fayette, Missouri and Georgetown, Texas.*

*The response to the lectures on the part of those who heard them was so generous, and the requests for their publication so many, that they are here reprinted, in the hope that they may carry to a larger circle than could be reached by the spoken voice the author's conviction that the final test of every theology must be its preachableness, and his hope that, judged by this standard, modern theology may prove to have something of value to offer to the ministers of today. For this reason, further, Professor Brown has left this material in lecture rather than essay form.*

We are all familiar with the effect upon a landscape produced by a change of position. The higher we rise the more nearly we see things in their true perspective. But when we descend into the valley our angle of vision changes and we lose our sense of proportion. The objects that lie near bulk large and shut out the distant view. When we stand by the lake shore it seems only a little way across. It is only when we look down on its surface from above that we measure its breadth truly.

The experience has its analogy in the inner life. Change of mental position is apt to have as its first effect a disturbance of mental values. The

mind, too, has its hilltops and its valleys, and when we leave the former and descend into the latter we lose our sense of spiritual proportion.

This is true even when the change is for the better. We may leave our vantage ground of vision because we have seen a higher peak that commands a wider horizon. We descend to climb again, but while we are in the valley the distant view is gone.

In the Christian church we are passing through a period of such spiritual transition. There are many of our contemporaries whose religious experience is a valley experience. They have left the heights where they once stood secure, and are now living in the low-

<sup>\*</sup> A portion of this lecture appeared in the *Southern Methodist Review* for January, 1912, under the title, "Modern Theology and the Preaching of the Gospel."

lands. They are concerned with the little and the near. The duties of the day and the hour, or it may be of the generation, have shut out the broader vista of eternity. They have lost sight, for the moment, of the great peaks that have been the landmarks of religion in the past.

There are many reasons for this shifting of interest. The pressure of life is one cause. The inventions and discoveries of the last century have multiplied the claims upon our attention to an extent undreamed of by earlier generations. There are so many things to be done and to be learned that there are not hours enough in the day to meet the crowding demands, and the greater questions that require leisure are necessarily postponed.

But underlying these more obvious reasons there is a more fundamental cause. Our angle of vision has shifted. The great movement that we call modern science has revolutionized our view of the universe. It has taught us to think of many things as stable that we have regarded as changing, and mobile that we had supposed to be fixed. It has given us a new astronomy, a new chemistry, a new physics, a new history, a new psychology, a new sociology. Beliefs that have grown hoary with antiquity are challenged, habits that have persisted from time immemorial are abandoned, and we live in constant expectation of some new discovery which shall render the latest word of present-day science obsolete.

It is inevitable that such an atmosphere should react upon the spiritual life. Where everything else is changing we cannot expect religion to remain

unchanged. But what the change is likely to be, and how far it is likely to extend, to many is not yet clear. They know only that they have no longer the same unquestioning confidence in the old. What the new will be like which is to take its place, they do not yet know. In religion, as on other sides of life, they can see only the immediate present.

One of the marks of this spiritual foreshortening is the decline of doctrinal preaching. The ministers of an older generation loved to dwell upon the great themes of religion. They preached about God and the soul, sin and salvation, judgment and immortality, the deity of Christ and his atonement. But today these subjects are no longer the staples of preaching. They are touched on only incidentally; often they are passed over altogether. The consciousness of a divine revelation to which one may hold with confidence amid the fluctuations of human opinion is less vivid today. Even when the older doctrines are not questioned they are no longer in the foreground. Men think of them as dogmas which have come down to us from the past with which we cannot dispense, at least not yet. But for the present work of the church, for our dealing with men and women, in the needs and sorrows and temptations of their daily living, the less we have to do with them the better. What the minister needs above all things is an acquaintance with the actual facts of life. Let him then study the sciences that deal with these facts: economics, sociology, ethics, psychology, pedagogy, if you will. But theology, we are told, belongs to a past day and you cannot any longer hope to interest people in it.



Explicable as this attitude is, it is none the less unfortunate, for it involves the surrender of the historic ideal of Protestantism. The Reformation was an attempt to rescue the realities of religion from the speculations of the theologians and to open the way for the simplest believer to the very heart and citadel of faith. Theology, as Luther and his successors conceived it, is the systematic exposition of the gospel. It is the science that tries to express in simple and intelligible language the great convictions by which the soul lives. So far from being content simply to hand down what has been received from the past, it is its function to interpret the meaning of religion to the present, to give answer, and, so far as it can, to justify its answer, to the ultimate questions of the soul: the question as to the meaning and the purpose of life, the question as to the nature of God, and as to his relation to the soul of man, the question as to the destiny of the individual and of society, and the way in which that destiny may best be realized. These are the questions which the mind of man has always been trying to answer. If the theology of the past seems uninteresting to us, that is because we have been trying to live upon other people's answers instead of trying to answer our own questions for ourselves.

You will agree with me, then, I am sure, that if this be the true definition of theology it is something with which the preacher cannot dispense without loss. He is trying to win men from a life of selfishness and sin to a life of consecration and brotherhood, and he needs to understand clearly just what he proposes to do, and to express this

in words that cannot be misunderstood. We wish to make men Christians. Well, what does it mean to be a Christian? Who is this Christ whom we are asked to trust and follow? We are trying to persuade men to believe in God. Who and what is God in whom we are asking men to believe? We warn men of a judgment to come, but what is the nature of this judgment? What are the principles on which it rests, and what reason have we for believing that there is another life which follows this, which ought to be taken into the account? Here surely are questions of the highest practical moment for the daily life. Economics and politics and education and psychology are all very well, but after all, they are concerned with means. What is the end which these means are designed to promote? What is the purpose of life? That is the question which theology seeks to answer. For a time it may be crowded out by more engrossing interests, but we are bound to come back to it in the end.

It is to this larger question that I would speak in the lectures that follow. I believe that the present loss of interest in theology is destined to be temporary. Indeed, there are many signs that it is already passing. Already we are beginning to emerge from the thickets through which we have been struggling to heights that command a broader view. Slowly, but none the less surely, we are beginning to recover our vision of the eternal realities, of which for a time we had lost sight, only to find them more majestic and satisfying than ever. It is well that we should pause for a moment and measure the gain and loss. I invite

you therefore to look with me at the old view from a new viewpoint. What is the place of our Christian religion in the new world? What has science taught us about God and man, Christ and the Bible, sin and salvation? What contribution, in a word, has modern theology to make to the equipment of the preacher?

Now, I know that here I touch on delicate ground, for there are many people to whom science and religion seem inconsistent ideas. Science is to them the great destroyer. It is forever challenging the old, and its habit of persistent questioning seems inconsistent with that attitude of reverence and submission which is the primary demand of religion. In the name of science have not theologians been attacking the most sacred traditions of the past? Have they not torn the Bible to pieces? Have they not overthrown the authority of the creeds? Have they not rewritten the history of the church, and, in place of the clear-cut definite system in which we were brought up as children, left us simply a mass of confused and conflicting theories between which we are helpless to choose?

But it needs only a moment's thought to show that such a view is based upon a complete misconception. What do we mean by the scientific method? Science is simply glorified common-sense. It is the application to the sphere of knowledge of principles which have been found useful in other departments of life; such principles, for example, as thoroughness, system, open-mindedness, and faith. To be scientific means that you are not content to base your judgment upon part of the facts, but that

you insist upon having them all before you or, at least, all that it is possible for you to gather. It means, further, that you group the facts in an orderly manner, putting like with like, and noting the smallest difference in form or structure. It means that you approach each new question with an open mind, ready to discard the conclusions of the past if good reason appear for so doing, or to modify them in any particular in which the evidence shall seem to require it. It means, finally, that you have an undying faith that this world is a reasonable world, and that loving, persistent, patient devotion to the cause of truth will be rewarded in the end by success. Surely there is nothing in all this to be afraid of. It is simply, I repeat, the consistent application on a large scale and over a wide area of the principles which as individuals we have all found practically useful in the conduct of our daily living.

Take modern medicine. I suppose there is no department of human activity where the changes introduced by scientific method have been more numerous and more revolutionary. No one will be found today to question that they are changes for the better. But it did not seem so to the men to whom they were first suggested. We can imagine a doctor of the pre-scientific age addressing the innovators of his own profession in words like these: "Why ask me to accept your new theories in medicine? Has the body changed? Are the laws of health different? Are not the diseases from which we suffer the same which afflicted men in the days when Jesus healed the man sick of the palsy and restored the lunatic to a sound mind?



Is the experience of mankind for two thousand years to be discarded overnight to make room for your untried panaceas?"

We know very well the answer to this question. There has been no change in the laws of health. The enemies which attack the body are the same that they have always been, and the principles on which their defeat depends have not altered, but we have learned more about those principles than we once knew. We understand the mechanism of the body better and so we are able to apply the needed remedy more intelligently. We have been studying the problem of disease scientifically, and this enables us to do today things which we could not previously have done.

It is just so in religion. We have no new gospel, but we have a new method of approach to the gospel. The laws of spiritual health have not changed, and the enemies against which the soul of man needs to be protected have not altered, but we have learned more about spiritual law than we once knew, and so are able to approach the problem of spiritual healing more intelligently. And here again this change for the better is the result of the application of scientific method to religion.

Now, the proof of the pudding is in the eating. The justification of science in any realm is the practical effects which it produces, and these are of two kinds. In the first place, it puts into our hands new powers for use; and in the second place, it gives us a new point of view.

I say, it puts new powers into our hands for use. Illustrations meet us on every hand. I have spoken of the

modern medicine. It is science that has given us the antiseptic treatment in surgery; it is science which has given us our serums and our antitoxins; science has wiped out smallpox; science has taught us that tuberculosis is a curable disease, and every year is making new inroads into the realm of the old enemy, sickness.

It is so in every department of human experience. Science, I say, puts new tools into our hands. It has given us the steam engine and the automobile, and the telephone and the telegraph, and now, at last, the aeroplane and the dirigible. It has made it possible for me to go from Maine to California in six days, and from Vancouver to Yokohama in a dozen.

Side by side with these new powers, and scarcely less important, is the new point of view which modern science has introduced. It has taught us for one thing to think of the world as a unity, for it has shown us that wherever we go, even if we go to Arcturus, or the North Star, we are face to face everywhere and always with the same unchanging laws. It has taught us, further, to think of the world as trustworthy, responding to our appeal, so that when we do our part we can be perfectly sure that the result will follow. It has taught us, finally, that the world is meaningful, that through all the changes of the centuries one great purpose runs, one law of development which science calls evolution, but faith interprets as progress.

Now, what is true of science in general is true also of theological science. Here too its contribution is twofold. It has given us new tools which help us in our dealings with specific problems, and it

has given us a new point of view. Both of these constitute a distinct practical contribution to the preacher's equipment, and enlarge his power of usefulness.

In the lectures that follow I hope to take up in some detail the first of these contributions and to illustrate by practical examples how modern theology helps us to meet specific difficulties and to solve particular problems. But in the time that remains in this lecture I want to speak of certain general results which form the common background from which we approach these detailed problems. I want to speak, in other words, of the new point of view which modern theology has given us.

It is important to do this because it is so easy to lose sight of the broader effects in the discussions of details. I have spoken of the popular impression of modern theology as destructive and unsettling. I believe that this is largely due to the fact that, in their interest in the various problems of their science, specialists in theology have not taken the time to gather up and to express in simple and intelligible language the great results on which they are all agreed.

Theologians, to be sure, are not the only persons of whom this is true. Every profession has its specialists, interested in their own peculiar problems and talking a language of their own which no one else can understand. But in the case of theology the consequences of misunderstanding are more serious than in the case of medicine or law, because of the nature of the subject-matter with which it deals. For theology has to do with religion, and religion—so at least religious people believe—is

the supreme concern of the human soul. Moreover, religion is the one bit of business which cannot be done by proxy. Salvation, however far reaching may be its social consequences, is in its beginnings a matter of strictly individual concern. No man can commune with God vicariously. Each of us must do his own repenting, his own praying, his own believing.

Such, at least, is our Protestant conviction. Protestantism is democracy in religion. It is born of faith in the inherent relationship between the soul and God, in the inalienable right of each individual to approach God for himself, in the adaptation of truth to conscience and of conscience to truth, in the efficacy and sufficiency of the Christian gospel, for all that man needs for his salvation, faith, and life.

For Protestants, therefore, it is not a light matter to introduce confusion into the realm of religion. If the gospel is obscured and its authority weakened, harm is done to more than the mind. The whole nature is affected, the springs of action are tapped, the heart is robbed of its accustomed outlet, and the result is spiritual poverty, anxiety, and ultimate despair.

I believe that it is the fear of some such result as this which accounts for the widespread distrust of the new theology. Those who look askance at the claims which have been made in its behalf are not necessarily narrow or unreasonable. They are, many of them, sincere and open-minded men, lovers of light and of progress, ready to accept whatever advances human knowledge and promotes human welfare. But they are sensible men, wishing to look before



they leap. They know that a thing is not necessarily good because it is new. In their own souls they have put Christianity to the proof and have found it what Paul found it, the power of God unto salvation. They regard the gospel as God's best gift to man, and are jealous of any movement, no matter how plausibly commended, which robs it of its life-giving power. They know that criticism is no substitute for testimony, theory no substitute for experience, speculation no substitute for revelation. They are sure that the gospel which is to meet the needs of humanity must be definite, practical, authoritative; a message direct from the heart of God to the soul of man. Such a message they miss in the new theology, and for this reason they hold aloof from it.

It is important, therefore, at the outset that we get the right perspective. We need to distinguish the great results on which scholars as a whole are agreed, from the points of detail in which they differ. Let me sum up these results as briefly as I can. I will mention four.

The first contribution of modern theology to the preacher's equipment is the discovery that religion is one of the ultimate facts of life. It is not something outside of man which he can take or leave as he chooses. It is inwrought into his nature, a part of the very structure of his being, which he cannot maim or stifle without at the same time injuring himself.

The second contribution of modern theology is the insight that, while religion is universal, not all religion is equally valuable or equally satisfying. Religions differ in kind, and difference in kind means difference in worth.

In the third place, modern theology makes it clear that if there is to be a universal religion at all, it must be Christianity, and this for the simple reason that no other religion meets so completely and in so satisfying a way the permanent religious needs of mankind.

The fourth and last contribution of modern theology to practical religion—and the most important of all—is its renewed emphasis upon Christ as the center and norm of Christianity.

Let us take up these contributions one by one and consider their significance. In the first place, I say, modern science teaches us that religion is one of the ultimate facts of life. It is not something outside of man which he can take or leave as he chooses. It is inwrought into his nature, a part of the very structure of his being, which he cannot maim or stifle without at the same time injuring himself.

This is, to be sure, no new discovery. Theologians have long asserted that man was naturally religious. Tertullian went even farther and declared the soul was by nature Christian. But it is one thing to assert, and another to realize. Modern theology has furnished us with new evidence of the old fact, and so given it new freshness and vividness.

It has done this in various ways. The study of history is one way. However far we go back in time we find man looking up in adoration and worship to a being beyond himself. The study of comparative religion is another way. For three generations we have been observing the great civilizations of the East, and we find that they are religious through and through. Most effective

and convincing (because nearest at hand) is the way of psychology. We are learning that the fundamental religious feelings—reverence, aspiration, dependence, submission, awe—are rooted in the nature of man, that they are as much a part of ourselves as the craving for food and the love of kind, that the desire for worship is as natural and as irrepressible as the desire for activity when one awakes in the morning, or of rest when one returns home at night—that it is not a question, in short, whether or not one will be religious, but only what kind of religion one will have.

This being the case, we have a new point of view for judging some contemporary phenomena which without this key would be perplexing. Take for example such a movement as modern socialism. Here is a creed which in the person of many of its adherents dispenses with what most of us have been brought up to consider the essentials of religion. It has no God; it leaves immortality an open question; yet it calls forth the passionate loyalty of tens of thousands of earnest men and women. How will you account for this fact? It is the religious nature which, having lost its old object, seeks a new outlet for its fervor and, in devotion to humanity, expends the store of consecration and of enthusiasm which former generations gave to God. Or, take Christian Science—that most singular of modern religions—what more pathetic witness could be found to the hunger of the soul for the divine than the quick response with which Mrs. Eddy's appeal has met, in spite of what seem to many of us its manifest contradictions and absurdities? Take our social settlements, and

our societies of ethical culture. Take any one of the countless movements which are springing up outside the church, with their programs of social reform or of spiritual culture. These are not causes of discouragement, but of hope. They are witnesses to the deathless ideal which sleeps in every man. They are a challenge to our effort, an incentive to our faith. If we have not been able to win these men and women with our gospel, it is not because they are not open to it, but because we have not yet learned how to preach it as we should.

For it is not enough to be religious. The important thing is to be religious in the right way. And this brings me to the second contribution of modern theology to the preacher's equipment, namely, the discovery that while religion is universal, not all religion is equally valuable or equally satisfying. Religions differ in kind, and difference in kind means difference in worth.

This again is no new discovery. Indeed, I fear that it may seem the veriest commonplace. For generations the assertion of the supreme value of his own brand of religion, in comparison with all others, has been the stock in trade of the preacher. How many sermons we have heard whose theme has been the contrast between natural and revealed religion, the religion of reason and the religion of the Bible—the former, useful indeed, but not sufficient, pointing the way, but unable to reach the goal; the latter alone, with its supernatural revelation and its infallible book, able to give the certainty which man needs for salvation.

But here again, it is one thing to assert



and another to realize. The difficulty has been that when we have questioned those who have offered us so ready a solution of our quest for the best religion, they have not always answered in the same way. The Catholic has pointed to Catholicism, and the Protestant to Protestantism, and within Protestantism each denomination has offered its own particular kind of Christianity as the truth of God, while outside we have seen the Jew claiming divine authority for Judaism, the Mahomedan for Mohammedanism, the Buddhist for Buddhism, and so on all along the line. If we are content to follow Mephistopheles' advice to Faust, and accept unquestioningly the teaching of our own denomination or church, we shall feel no difficulty, but if our minds are open and we wish a reason for the faith that is in us, the situation is, to say the least, perplexing.

Here modern theology has a distinct contribution to make. It has been studying the religions of the world scientifically, that is to say, in a systematic and orderly way, and it finds that, like all other objects of human knowledge when studied in this way, they fall into groups which differ from one another in interesting and instructive ways. There is, for example, the mystic group which is introspective and contemplative, seeking salvation in immediate communion with God and content to let this world go on its way to destruction without let or hindrance. There is the ethical group with its keen social interest, concerned for justice and mercy, with a divine sanction for human conduct and a divine judgment for human sin. There are the nature religions

peopling the world with gods, but not yet having learned to differentiate the divine from the hills and the streams and the woods which are its abiding-place. There are the religions of authority with their insistence upon absolute and unqualified submission. And there are the religions of freedom, the Protestantisms of humanity, with their confidence in the individual and their recognition of the supremacy of conscience as the court of final appeal. These types recur again and again in the history of mankind. They not only characterize single religions; they reappear within each of the greater religions as the mark of smaller groups. They combine one with another in singular and unexpected ways. Their action and reaction explain the constant changes in the history of religion and give the study of it its ceaseless fascination.

But science not only shows us the fact of difference. It helps us to estimate its significance. It shows us the consequences which follow from the adoption of one or the other of these forms of religion, and we find that they are of momentous importance. If your religion is of the mystic type, introspective and self-centered, you will enter a monastery, or make your cell in a desert, or perhaps climb on a pillar like Simeon the Stylite, and the crying wrongs of the weak and the oppressed will remain unredressed. If your religion is one of pure authority, whether you call your master pope or caliph you will shut your eyes to the plain teachings of reason and blindly support your church in whatever it asks you to do or think. If your religion be a nature religion, you will magnify the physical and it may be

will give free rein to passions which a more enlightened conscience will tell you should be held constantly in check. If your religion be ethical, you will adopt the Apostle James's definition as your own and realize that in ministering to the orphan and in succoring the widow you are doing the will of God.

Of all the pages of human history there is none more tragic but at the same time none more instructive than that which tells the story of religion. As we read it we are impressed with the incalculable harm which may be wrought in the life either of an individual or of a society by a bad religion—a religion, that is to say, which tries to suppress some essential need of human nature or, on the other hand, which panders to its infirmities or superstitions. We realize with new force the truth, which we have so often dismissed as a mere platitude, that it is not enough to be religious. One must be religious in the right way, and we ask ourselves what reason we have for believing that the religion we profess is really of this kind.

Here, too, modern theology has help to give. It tells us not only of the necessity of religion and of its differences; it gives us a standard for judging between them. It assures us that if there is to be a universal religion at all it must be Christianity, and this for the simple reason that no other religion meets so completely and in so plain and satisfying a way the permanent needs of humanity. Let me illustrate, if I can, what I mean.

I have spoken of the different types which are revealed by the study of comparative religion. But when we examine them more closely we find that for our

present purpose they may all be reduced to two. The nature religions represent a stage through which man passes in his religious development, which is destined sooner or later to be outgrown, and which, as a matter of fact, has been outgrown in principle in all the greater religions. The religion of authority is the expression of a permanent instinct present in every age as the necessary corrective of an exaggerated individualism. It is the form in which the social acquisitions of the past are conserved and handed down to future generations. There remain two great types which in every age have confronted one another as rivals for the allegiance of the religious man: the mystic type and the ethical type—the religion which seeks contact with God in the immediate experience of the soul, and the religion which finds in the service of humanity the highest expression of worship. Each has its roots deep in the subsoil of human nature. Neither has been able to displace the other. The religion which is to win universal acceptance must make place for both.

I say it must make place for both, but it must do it in a consistent and satisfying way. It is not enough to place the two side by side and let them live their lives as best they can without inner understanding or harmony. Such an outward juxtaposition of competing and inconsistent types has taken place again and again in religious history and no one religion has the monopoly of it. Every great religion has its mystics and its moralists, its recluses and its agitators. But this of itself does not qualify it for world-supremacy.

What I have in mind is something



much more fundamental. I have in mind an inner harmony, a type of religion which satisfies the mystic's hunger for God and the moralist's passion for man in one and the same experience, a religion which is so conscious of the immanence of God that it feels him as the very life of the soul, and yet which knows that the God whom it worships is a personal God, the Father of many children, the ruler of society as well as of the individual, the mind that plans and the will that decrees, as well as the spirit that inbreathes. Only a religion which conceives God in such a way can hope for world-supremacy.

Such a religion is Christianity. Here at last we find the synthesis for which the whole history of religion is striving, the goal to which in every age it has been unconsciously pointing. This insight, painfully won as the result of an infinity of patient labor, is the third great contribution of modern theology to the preacher's equipment.

It is not easy to exaggerate its importance. It gives us a vantage ground in our appeal to men of other faiths which could not be attained in any other way. We do not come to them as if they were destitute of religion, but as the interpreter and completer of the religion they have. Is the man we are seeking one of the mystic type, forgetful, in his joy at the realized presence of God, of the claim of the neighbor who lies at his door? We have our word for him. We do not ask him to deny the reality of his experience, or question the fact of the omnipresence of the immanent God. We bring to him a completer revelation of the nature of the God he worships and bid him see his character

revealed in the face of that Jesus who went about doing good.

Is it a case, on the other hand, of some zealous social reformer so intent on his effort to secure more tolerable conditions of living and a more just scale of remuneration that he has no room in his scheme of life for prayer? For him too we have our message. We do not want him to value man less but more. We want to enlarge his estimate of the capacity of humanity till it is broad enough to include fellowship with the God of all the earth. We point him to Jesus, the great servant, as in the silence of the mountain in solitary communion with the Father he gains strength for the next day's ministry. So by its inner adaptation to needs yet unrealized we commend the religion of Christ as the one religion perfectly adapted to satisfy the world's search for God.

I say, we commend the religion of Christ, and this brings me to the last of the contributions of modern science to practical religion, of which I shall have time to speak, namely, its renewed emphasis upon Christ as the center and norm of Christianity.

I have spoken of the appeal of Christianity to men of other faiths. It is an appeal which was never more widespread and never more effective than in our day. Already the new aids which modern science has put into the hands of our missionaries are beginning to produce their appropriate results. But there is one obstacle which hampers their efficiency, and that is the divisions which still exist among Christians themselves. We speak of Christianity as if it were something which everybody understood, and as to whose nature there

could be no doubt. Yet as a matter of fact there are almost as many different kinds of Christianity as there are men. All the great types which we have distinguished in other religions reappear here. By what right, then, do we differentiate Christianity from other religions? Wherein does its superiority consist?

Here modern science gives us a perfectly definite answer. The distinctive thing about Christianity is Christ. He is its new contribution to the cause of religion. The differences of which we have spoken are only the persistence on new soil of the old types whose roots lie deep in the past. They are not Christianity. They are only the raw material out of which Christianity is made. Christianity is the effect which has been produced upon these old types by the new spirit which Jesus has introduced. Christianity is Christ, so far as he has yet become incarnate in humanity.

We have here just what we need, an explanation and an incentive. We have an explanation of the differences which exist between Christians. They are the survival of the pre-Christian in Christianity. We have a standard by means of which we can adjust them. The gift which we offer to the men of other religions is the remedy by which we must purify our own.

This does not mean that we are to admit nothing into Christianity which we cannot prove to have been historically derived from Jesus. Christianity is not simply the reproduction of Jesus' teaching; it is something much grander and more wonderful. It is the expression of his life. All that is alive grows, that is to say, it changes. It is always taking

up into itself new materials and fashioning for itself new forms, but it is change according to a plan. The spirit within sets bounds to the life in its outward reach, and directs it to a goal as yet unseen. It is so in the Christian religion. The spirit of Jesus is the test of Christianity, and the justification of creed and doctrine and institution alike must be found in the extent to which they make more real to the imagination of men and more controlling over the will the unseen Father whom he came to reveal.

And so the last word of the new theology is the first word of the old evangelism: Come to Jesus. Test your life by him; make him Lord of your thought, King of your purposes, Savior and Friend of your soul. Lift up your eyes upon the world in which you live, this changeful, baffling world, where so much is fascinating and so much heartbreaking, and see him slowly molding it by his spirit after the pattern his Father has set. Dare to believe that he will have his way in the end.

It is no new gospel, then, that the new theology brings to us, only the old gospel set in a new light; and yet in a very true sense it is a new gospel. It is new in the freshness of its appeal, since it comes to us by another channel and seeks its evidence in familiar quarters. It is new in the breadth of its foundation, since it is based upon an introduction of all available facts and can face the last word of modern discovery with an even mind, sure that it will bring nothing to be feared. It is new, as every fresh experience of an old fact is new to the man who has lived it over again with that openness of mind,



that attention of the will, and that large faith in the overshadowing presence of a God of wisdom and of truth which is the spirit of science at its best. The preacher who has put this to the proof in his own experience will no longer be afraid of the new theology. On the contrary, he will

welcome it as an indispensable ally in the supreme task to which his life is given, the preaching of the gospel of that living Christ who is the spring of all progress and the goal of all endeavor, the beginning and the ending, the first and the last, the same yesterday, today, and forever.

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## OUR SPIRITUAL INHERITANCE IN THE DOCTRINE OF THE INCARNATION

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The great doctrines of historic Christianity may become to us, their heirs, either a liability or an asset, according to the way in which we treat them and the categories under which we place them in our attempts to determine the status of Christianity in our modern world. If we treat them as finally authoritative formulae of the ultimate composition of truth, or even as hard-and-fast rails on which the wheels of our thought must closely run in order to reach its destination without disaster, then every thoughtful modern man who knows and shares the spirit of his time must reckon them as intellectual liabilities for which no counterbalancing amounts of personal piety, ecclesiastical dignity, or fervor of assertion can entirely compensate. But if, on the other hand, we regard them (to borrow the fine figure of a distinguished bishop who is himself an inspiring leader of the modern church militant) as watchwords, or better still, as ancient and trium-

phant battle-flags, in Christianity's age-long warfare against error and wrong and sin; if we follow them, not as set rails, but as broad highways for Christian progress, indicating not so much a prescribed path as the general direction to be pursued, where necessary over roads roughly parallel, by the entire advancing army, and promising an ultimate attainment of its common goal—then they are clearly to be reckoned as spiritual assets of our modern Christianity whose religious value we have hardly begun to realize or appreciate.

This is notably true of these customs, traditions, and teachings which through the centuries have gathered around the Christmas season. Whatever the origin of the Christmas customs which we still so universally keep, we recognize them, in spite of occasional exaggerations, as beautiful and appropriate expressions of the Christmas spirit of peace and goodwill toward men. Whatever historical criticism may finally decide about the

accuracy of the stories that are forever at the heart of the Christmas tradition, we shall certainly continue to tell those stories to our children as our fathers told them to us, for they are a precious part of our spiritual inheritance, and an expression at once exquisitely simple, profoundly significant, and irresistibly moving, of Christian truth. And so is it most of all with that great and central doctrine of Christian history and experience alike, of which Christmas is the appropriate annual festival—the doctrine of the incarnation. To every Christian whose mind is reverently open and whose soul is eagerly expansive, each recurring Christmas ought to bring a deepening realization of “the riches of the glory of his inheritance in the saints,” to whom it has been individually revealed through the centuries, to each in his own tongue, “that God was in Christ reconciling the world unto himself.”

That this central Christian doctrine may become an intellectual liability when attempts are made to compress it into a comprehensive formula, and then to prescribe that formula as a convincing answer to the questions of that multitude of serious- and open-minded persons who in our time are asking what they shall think of Christ, is frequently and sometimes sadly evident. Many of us have seen students in our universities and thoughtful men and women in our best communities, whose hearts and wills had answered gladly to the call of Christ to follow him, halted and perplexed on the threshold of entrance into the Christian organization of the college or the church of the community, and sometimes turned back

altogether, by the forcing on them of some question that ought to be subsequent but is all too often made previous, as to the orthodoxy of their theory of the incarnation. Jesus put to his disciples the crucial question, “Whom say ye that I am?” not at the beginning of their discipleship, when he summoned them simply to follow and obey him as Master, but well toward the end of his ministry when they had been a long time with him and knew him intimately; when the deeper truths concerning his mission and his person had been revealed to them, not through any theological instruction or prescription from “flesh and blood,” but through a direct and personal spiritual insight granted to them by his “Father who is in heaven.” So and so only does a vital personal faith in Christ’s divinity come to any human soul. And only as we approach and interpret the doctrine of the incarnation through this, its experimental source and spring, can we realize or appreciate its spiritual heritage as it has been transmitted to us by the hands of those who have themselves discovered its rich treasures.

Our inheritance of the doctrine of the incarnation may prove to be, not simply an intellectual liability if we insist on prescribing it as a theory whose acceptance is essential to beginning the Christian life, but actually a spiritual liability as well, if we allow it to come, like some opaque veil, between us and “the face of Jesus Christ,” in which there shines ever for us “the light of the knowledge of the glory of God.” To one whose faith in the lordship of Jesus is a personal bond that involves absolute spiritual authority on the part



of the Master and utter loyalty and obedience on the part of the disciple, all that the modern study of the life and character and consciousness of Jesus can reveal will be not simply innocuous, but positively welcome. The more clearly all scholarly research can reveal his human face, the more brightly do we believe that the divine light will shine forth in and from it. And when we remember how often abstract theories of the incarnation have shown us only a "pale Christ of dogma, stalking across the pages of history with a contract in his hand," we may well rejoice that in our time the face and figure of Jesus of Nazareth stand out more vividly against the contrasting background of his age and race and country than perhaps to any other generation since his contemporaries. Or if, again, our doctrine of the incarnation implies a *deus ex machina* which lifts the life and personality of Jesus out of real contact and relation with our ordinary human lives and their needs, and establishes his divinity only by isolating him into a hopelessly inaccessible and therefore practically unreal order of being, then, as another great bishop of another great church loves to insist, our theological theory has taken away from us with one hand all the possibilities of Christlikeness which it seemed to hold out to us with the other.

## I

How then can we enter into the fullness of the great inheritance which this historic doctrine of the incarnation holds for those who know how to appropriate its riches as spiritual assets for their own thought and experience? First

and foremost, we must become better acquainted with "the man Christ Jesus." All the profundities and cosmic consequences which the Christian centuries have developed in the doctrine of the incarnation root themselves in, and rest upon, the character and personality of him who in Galilee nineteen centuries ago "went about doing good." Only he who knows intimately through constant study and spiritual association the Jesus of history can truly understand or value the Christ of faith.

Again, we must learn to distinguish between the outer forms of the traditional Christologies of Christian history, which forms are chiefly intellectual and shaped by the prevailing cosmologies and philosophies of the period, and their spiritual content or experimental basis, which is essentially religious, and usually indicates some vital or important element which our own view of the person of Christ must conserve. Harnack once gave to one of his classes a beautiful illustration of such intellectual discrimination and spiritual perspective. He told of a conversation on church history which he had once had with the great scientist Helmholtz, in which the latter remarked that it had always seemed to him most unfortunate for later Christian history that the Arian Christology was rejected at Nicaea. Harnack at once replied that he did not at all think so; that while as a modern thinker he did not find the Athanasian formulae either satisfactory or accurate, he would have supported them heartily as against Arius had he been at Nicaea; and that he could not but regard it as highly fortunate for later Christian history that the views of Athanasius pre-

veiled, because they had kept vital and central in historic Christianity the belief and experience that through Christ men could come into personal contact with the real and living God himself. In estimating the truth and value of any of the great Christologies of Christian history, we must distinguish thus sharply between their contemporary form and their permanently valuable content, and treat the latter rather than the former as the true and precious heritage into which we seek to enter.

Finally, we must remember that our own insight into "the truth as it is in Jesus," our own knowledge of him, and our own experience of his saving power are but partial and inadequate; and that they must be enlarged and completed by what other individuals and other ages as well have discovered, and in the directions which their experience points out. From this point of view the great Christologies of Christian history became as it were stern anchors to keep us adventurous moderns from being "carried about with every wind of doctrine," working charts to guide us across the mysterious sea of religious experience, provisional maps to aid us in the experimental exploration of the vast continent of Christian truth. And we who are "forward-looking men" in our religion, who believe that new light on the problems of human life and destiny and on the character of God must shine forth more and more radiantly from the face of Jesus Christ as we see that face more and more clearly, will constantly find foregleams of that new light in these historic formulations of our abiding faith in the incarnation, and will esteem that faith as a spiritual

heritage which every new discovery within it makes more precious.

## II

What now are some of the outstanding elements in our spiritual inheritance in the doctrine of the incarnation, of which we should remind ourselves and seek a deeper realization as Christmas comes round again? To what great essentials of Christian faith and experience do the Christologies of the centuries, under all their changing and various outer formulations, bear common witness? It need hardly be said that no article, no author, no age even, can presume to give an adequate and exhaustive answer to so great a question. But there are certain points indispensable to any true answer, which must present themselves to the mind and heart of any thoughtful modern Christian with a historic sense and a docile spirit; and it is the hope of this article merely to suggest some of these.

First, *Jesus Christ makes visible to us in human history, and accessible to us in personal experience, the presence and power of the living God.* We look at him who appeared in Galilee nineteen centuries ago as the Herald and Founder of the kingdom of God on earth; we see him deserted by his friends, and thwarted and finally slain by his enemies; we behold him triumphant over death and the grave, and we find his followers advancing to greater victories over the world under his continuous spiritual leadership than ever they or even he had won during his earthly lifetime; we watch through the centuries since, and notably in our own time, his cause and kingdom steadily gaining, in spite



of ridicule and argument alike, in spite of the huge inertia of ignorance and the settled opposition of evil, throughout the earth: and in this life and influence and abiding spiritual presence we have the clearest evidence which history affords or needs, of the presence and power in human life of his "Father, Lord of heaven and earth."

And yet again: when in our individual perplexity and weakness and sin and uttermost need we modern men turn to him, even as our fathers did, for light on the problems of life and destiny, and strength to follow where he leads the way, we find in him not only a convincing spiritual authority which can speak to our troubled souls his timeless words of assurance and of peace; we find also, in contact and companionship with his personality as revealed in and through the gospels, a personal experience of a saving power on which we are persuaded we can rely to deliver and save our souls here and hereafter, and which we can recognize and identify only as the presence and power, working in and through him, of the living God. It is this observation of the place of Jesus in human history, and this experience of his power in our personal lives, that is one root and source of our Christian belief in the divinity of Christ.

The other root and source of that faith is the discovery of Christian experience that *in the character of Jesus we have an adequate and satisfying revelation of the character of the God whom he declared to be his Father*. Let us note well that apparently this was not so much a personal claim of Jesus himself, as it has been the continuous discovery of his followers since. It is

evident from the Gospels that he recognized that there were certain things which he did not know and which he could not do, and that he deliberately sought to direct men beyond himself to God as the ultimate ideal of personal character. It has been made plain also by modern scholarship that Jesus' life was lived under the conditions and within the limitations of his time, and that he shared the current ideas of his age at many points. But neither of these modern recognitions affects or modifies in the slightest the continuous discovery of Christian experience that in the character of Jesus we have an adequate and satisfying revelation of the character of God. Obviously Jesus, limited as he evidently was both in knowledge and in power, is not a complete revelation of either the omniscient wisdom or of the omnipotent power of the infinite God. But if God is always and everywhere the kind of person that Jesus was in Galilee nineteen centuries ago, and if he is always working for the purposes for which Jesus was working then, surely all shall be ultimately well with us his obedient children here and hereafter. That this is so, is the age-long affirmation of Christian faith, based on Christian experience. In the beautiful and deep-seeing words of Marcus Dods:

It is Christ who has taught us that to be God is not to be a mighty king enthroned above the reach of his creatures, but that to be God is to have more love than all besides, to be able to make greater sacrifices for the good of all, to have an infinite capacity to humble himself for others. If in Christ we find at last the real nature of God, if we may always expect such faith-

fulness and help from God as we find in Christ, if to be God is to be as full of love in the future as Christ has shown himself in the past, then may not existence yet be that perfect joy our instincts crave, and toward which we are slowly and doubtfully finding our way through all the darkness and distress, the shocks and fears, which are needed to sift what is spiritual in us from what is unworthy.

On this double rock-foundation of Christian experience, essentially as valid for our time as for any other, however much the increase of our historical knowledge and the changes in our philosophical world-view may make necessary a restatement of its theological form of doctrine, rests our abiding Christian faith in the incarnation of God in Jesus Christ.

But this faith in the incarnation of the infinite God in an individual human life at once involves consequences and presuppositions that are vastly important, not only for our view of Jesus Christ, but for our estimate of ourselves. *Human nature must then be capable of receiving the imprint, of expressing the very spirit, of the character of God.* Jesus himself assumed and implied this when he commanded men to be perfect, "even as your Father in heaven is perfect," thus explicitly setting for human character a divine standard. The older Christologies must then have been on the wrong track when they assumed an essential separation and "great gulf fixed" between the divine nature of God on the one hand and the human nature of men on the other, and then made futile attempts to bridge this gulf with their intricate theories of the union of these two natures in the

incarnate Christ. And the beautiful words of Phillips Brooks, written in his journal, must then be deeply true: "The *possibility* of such supreme manifestation of God in Jesus must lie in the essential nearness of humanity to Divinity. Such revelation in a person could not take place in any person which did not thus naturally belong with God."

And this must be true, not only of human nature in the abstract, but of individual personality in the concrete. If Jesus, a single human personality, could thus become the historic incarnation of the Spirit of the invisible God, then *there is no essential incompatibility between individuality and divinity*. And then the truth of the personality of the infinite God, which must forever remain an insoluble intellectual mystery beyond the reach of our finite minds to grasp, may become, just as is the divinity of Christ, a fact for our Christian faith and in our religious experience.

But even here the spiritual significance of our faith in the incarnation does not stop. *What has been actual in one human life must be possible for all.* The thought of the representative character of Christ, the "Second Adam" and "man from heaven," as the pioneer of a redeemed humanity, on which the New Testament so steadily insists, immediately suggests "that in God's special indwelling in Christ we have the type and pledge of a wider incarnation in a redeemed humanity." If in the historic incarnation in Christ the true relation between God and man is fulfilled, then the historic achievement of this ideal in one life becomes a promise and prophecy to our Christian faith of its ultimate realization, not simply in many



individual lives, but in the social relations and common life which these individuals maintain together. "Thus," in the words of a well-known modern theologian, "the special incarnation in Christ requires as its complement the wider incarnation in humanity; and the life of Jesus remains incomplete till it is contemplated in relation to the larger social ideal whose realization it is designed to promote."

So rich, then, is our spiritual heritage in the doctrine of the incarnation, when we approach it, not in order to debate its adequacy or accuracy as a theological

formula, but to discover its value as a treasury of Christian experience. It summons us as individuals to a deeper experience of the reality and saving power of God, and a clearer discovery of his character, as these are revealed in Jesus Christ. It dignifies our human nature with its evidence of our nearness of kin to "the Father of our spirits." And it heartens us for all our moral struggle and social aspiration, with its promise and prophecy of that final consummation both of our personal and of our common life, in which "God shall be all in all."

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## THE UNKNOWN GOD

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JACOB P. DUNN

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*A college student once said to a distinguished professor of history who had referred to the roads Solomon built: "Do you mean to tell us that Solomon was a real person? I thought he was just somebody in the Bible." That is the way too many persons feel about Paul. To make the apostle real he must be seen in connection with the very real world in which he lived. Mr. Dunn attempts to show in a rather novel fashion Paul's relation to Platonism. His reconstruction of the address of Paul at Athens is, of course, only conjecture, but does it not help us to understand the effect which it had upon thoughtful persons?*

The sermon of Paul on Mars Hill has long held a place in the front ranks of examples of forensic oratory; and properly no oratory holds such rank that is not effective, for the object of oratory is to convince, and that which lacks convincing power lacks the essential feature of true oratory. There have been many comments on this effort of Paul, many reflections on its ingenious

method, many on its immediate effects, many on its permanent argumentative force. And yet, when considered in the setting of its known surroundings, it seems singularly inadequate to the results attained.

Paul had just arrived at Athens from Berea. His preaching in Macedonia up to this point had not produced like results. On the contrary, it had evoked

persecution, and he had been obliged to flee from Philippi, from Thessalonica, and from Berea. While he waited here for Silas and Timothy, his spirit was stirred by the idolatry of the city, and he began disputing in the synagogue and in the market-place. Soon he attracted the attention of the philosophers, Epicureans and Stoics, men who devoted their entire time to the hearing and discussion of new things, and especially to religious matters. These people took him to the Areopagus—possibly, but not probably, before the council which held sessions there—which was the most prominent place of public discussion, and said to him, with at least an appearance of toleration and respect: "May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know what these things mean."

And now Paul stood up in the most notably intellectual city in the world, before an audience that probably could not have been excelled at that time in cultivation. It was not an address to the masses. He was talking to the intellect of the age. He was alone. There was not even a sprinkling of party allies in the crowd to applaud a telling hit, or to second his effort in any way. His words stood absolutely on their own merit. And these are his words, as given in our Authorized Version:

Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things

therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

And the times of this ignorance God winked at; but now he commandeth all men everywhere to repent:

Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

To this version modern criticism has offered little addition or change, the only material suggestions being as to the phrases "too superstitious" and "to the unknown God." It is generally conceded that the words rendered "too superstitious" may be properly rendered "very religious," "very devout," "truly god-fearing," or in like terms having none of the offensive meaning that necessarily attaches to "too superstitious." As to the other, it was suggested by some of the early church Fathers that the inscription was probably in the plural—"to unknown gods"; and con-



jecture has been made that this implied gods of foreign nations, whom the Athenians fancied to have brought ills to them, or who might do so. Modern critics usually accept the singular form, but as there is no article used in the Greek, the ordinary translation would be "to an unknown god." This, however is not obligatory, and the translation "to the unknown god" is generally admitted as proper. It would be more impressive to render it, as could properly be done, just as it stands in the original: "To Unknown God."

And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.

So Paul departed from among them.

Howbeit certain men clave unto him and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Taking the entire account as it stands two things seem obvious on its face. First, the address as recorded must be a mere summary of the actual discourse, for it would require less than two minutes for delivery. It is too brief for Paul's known sermonizing ability; too brief for the occasion, with the special trip to the Areopagus; too brief for the distinguished audience. Second, nothing in the speech aroused criticism or dissent till he spoke of the resurrection; and this point is important because it implies assent to all that precedes that. The common form of all such discourses in Athens was disputation or discussion. Paul himself was "disputing" in the synagogue and the market-place when the philosophers were attracted to him. It was a form of discussion in which anyone was free

to join, and it was a matter of give and take for all. The Greek philosophers were skilled debaters, trained particularly in this form of discussion, and would quickly have interposed if they had any objection. But they did not, and this is vastly significant. For example, the fact that Paul directly attacked idolatry and image-worship, in a city that was given over to it, and where it was established by law, but without interruption, demonstrates what we know also from profane history, that at this time the educated Greeks did not believe in idols, and made no pretense of believing in them, even though they joined in the statutory rites.

With these two deductions in mind, let us look at the speech again. It has often been suggested that Paul was too prudent, and too skilled an orator to call his audience "too superstitious," in an offensive way, at the outset. That is a valid deduction; but we can add to it the certainty that his hearers did not take offense at his words; and also that he did not intend them in an offensive or critical sense, because to have done so would have been to overthrow his own argument. How could he consistently urge that the Athenians were unduly superstitious for believing in an unknown god, and in the next breath assure them that this god was the only true god, whom they ought to worship? Obviously the words rendered "too superstitious" were intended and accepted as commendatory.

In like manner, as to the inscription on the Athenian altar, we can be sure that it was in harmony with the interpretation given to it by Paul. If the inscription had been "to unknown gods,"

in a plural and indefinite form, or if it had been, as St. Jerome conjectured, "To the unknown gods of Asia, and Europe, and Africa; to foreign and unknown gods," and Paul had proceeded to state that it was an altar to the one god "that made the world and all things therein," he would have been interrupted and mocked at once. Some philosopher would have said: "Thou art indeed a babbler, and ignorant, for this altar is not to one god, but to all unknown gods." The assent of his audience can be explained only on the basis that this altar was erected to an unknown god "that made the world and all things therein."

### **Who Was the Unknown God?**

But further, what is meant by "the unknown god"? What could these words possibly mean to the Greeks? The word "unknown" is universally the antithesis of "known"; and the phrase could not possibly mean anything to the Greeks, or to anyone else, but "the unknown god" as distinguished from their known gods. And how did they know any god? Not by personal acquaintance. No one pretended to that. They knew their gods by their names and their images. Zeus, Hera, Pallas Athene, and all the rest were familiar to the Athenians by their names and their images, just as Cupid, and Liberty, and Santa Claus are to Americans, but this altar was to a god who had no name and no image.

The necessary inference is that this god of the Greeks was one for whom they had no name, of whom they had no image, and yet whom they believed to have "made the world and all things therein"—a god who could plausibly

be compared to Jehovah. But did the Greeks recognize any such god? Was there any deity in their pantheistic circle that would answer to these requirements? Unquestionably there was; and he was the supreme divinity of their most prominent religious sect—the Platonists. Plato had been dead for four centuries, but his philosophy had lived; and though it had ramified into almost as many sectarian forms as the teaching of Jesus Christ has since, this central feature of one supreme, unknown god was preserved in all of them, as it is in all Christian beliefs. Moreover, it had tintured all other philosophies. The Stoics believed in a supreme First Cause, though they located it in matter, as our materialists do. The Epicureans conceded the possibility of such a being, but held that if he existed he dwelt apart, and took no heed of the affairs of men. And this was not wholly repugnant to the Platonian theory, for it held that the Supreme Being created Jove, and all the other known gods, and left to them the minor creations, and the supervision of mankind, while he returned to a state of eternal repose.

Of all the gods of the Greeks, this one alone had no name. Plato refers to him simply as "God," "the Deity," "the Supreme First Existence"; and he never received any name. When Cicero had occasion to consider him, he referred to him as "the god of Plato." Neither was any image ever made of him by the Greeks or by the Romans, any more than by the Jews. He was always and everywhere "the Unknown God" until he revealed himself. But there was no reason why the Platonists should not have erected an altar to him; and from the known customs of the ancients there



was every reason to expect them to do so. And we know from profane writers that altars to unknown gods were not peculiar to Athens. Pausanias, Philostratus, and Lucian mention their existence at other places. The hypothesis that this altar was a Platonian altar to the supreme First Cause is the only one on which the known historical facts and this account of Paul's sermon can be reconciled.

Furthermore, we know that this pagan conception of God was commonly referred to as "the unknown God" in the early church literature. The gnostic heretics all held to this conception in some form, some even maintaining that the Supreme Being was unknown to the inferior supernaturals whom he created. This heresy was vigorously denounced by the orthodox Christians, who maintained that God was known throughout the spirit world, not only by the angels who are his servants, but by Satan who was driven from his presence, by evil spirits who declared their knowledge when cast out, and by the spirits of the dead, for Christ said of little children, "in heaven their angels do always behold the face of my Father which is in heaven." More than this, he was now known to men, both through Christ and through the Holy Spirit, whom Christ had promised as a Comforter that should teach them all things—not fully of course, but as "seen through a glass darkly," and so far as within finite comprehension.

Thus, Ignatius, in his epistle to the Trallians, recites, among other heresies of the Gnostics, that, "They introduce God as a Being unknown." Irenaeus, who wrote the first formal work against heresy that is preserved to us, speaks of the gnostic deity as "the unknown

God" (*Ante-Nicene Christian Library*, V, 79), "the unknown Father" (*ibid.*, pp. 171, 289), "the Father unknown to all" (*ibid.*, pp. 80, 89), and "the Unnameable," and "the Unspeakable" (*ibid.*, p. 171). He also refers to him as "the unoriginated, inconceivable Father" and the "Father who cannot be named" (*ibid.*, pp. 56, 101); and calls these heretics "those who know not God" (*ibid.*, p. 122); while he urges at great length that God is known to Christian believers (*ibid.*, pp. 179, 239, 291, 315, 370, 390).

### Is Paul Platonizing?

Consider the sermon in this light. The writings of Plato were known to all the learned world at that time, and doubtless were known to Paul, for he quotes from the Greek poets in this same sermon, and was able to talk Greek to a Greek audience. The God of the Hebrews was known to his audience. The Jews had a synagogue in Athens in which disputations were held as well as in the Athenian schools and in the market-place; and these philosophers who made haste to inquire into all new things, especially in connection with religion, did not overlook the Hebrew teachings. The controversial writings of the ancients demonstrate clearly that the Hebrew theology was very fairly understood.

What Paul undertook was to maintain two theses in the Areopagus. The first was that the God of Plato and the God of Moses were in fact one God; and this the Greeks heard with interest. The second was that God had revealed himself in Jesus Christ, and had proven his personality by the resurrection; and from this a part of his audience at once

dissented. As to the first of these, the inadequacy of the recorded argument is at once apparent to anyone who has given any attention to Socratic discussion. With one exception, the recorded sermon is pure assertion, and that exception is the quotation from the Greek poets, "For we are also his offspring." There is no other proof offered, and to us this is small proof; but not so to the Greeks or their Roman successors. We must remember that their conceptions of God were derived wholly from the light of reason, and a statement like this from the poets was evidence of a common belief. It did not mean that it was conclusive evidence of the fact stated, but that it was the basis of a tenable hypothesis, and this was as high as the light of reason could reach. Thus, in Cicero's great argument on the immortality of the soul, which is probably as high a reach toward certainty as pure reason ever attained, after reviewing the statements of the poets and philosophers, he avows that he believes the soul immortal chiefly because all men believe it. And from the standpoint of nature and reason this is the strongest argument that can be made for anything supernatural. For all men conceive God to be just, and he has not implanted in us any desire or aspiration as to known things which is not capable of attainment. This is the argument to which Tennyson, with all his enlightenment, turns back at last—

Thou wilt not leave us in the dust:

Thou madest man, he knows not why;

He thinks he was not made to die;

And Thou hast made him; Thou art just.

#### Omitted Arguments of the Speech

It being evident that the record of Paul's sermon is the briefest summary,

we may reasonably infer that the omitted portions were such as would probably have been considered satisfactory evidence by the Greeks, though of no eternal weight to the world at large; and there are points where the coherence of the argument seems to call specially for such matter. For example, the words, "Whom therefore ye ignorantly worship, him declare I unto you," are followed by what is apparently a conclusion of an argument or exposition—"God that made the world and all things therein."

These gaps might have been filled by direct quotations from the Hebrew scriptures and from Plato. As is commonly known, Plato's chief presentation of his ideas of the Supreme Being is in his book entitled *Timaeus*, in which the astronomer Timaeus presents to Socrates and his disciples the conclusions as to the divine nature and the creation of the universe which he had deduced from astronomy and mathematics. This book was universally known and quoted, and might naturally have been quoted by Paul on this occasion. Under these circumstances it will not be irreverent to conjecture what Paul might have said in this line; and the desire to present my thought more clearly may excuse the audacity of suggesting the following reconstruction of Paul's sermon as a possibility.

#### A Possible Reconstruction of the Entire Speech

Ye men of Athens, I perceive that ye are indeed devoted to the worship of the Deity, for as I passed along, and observed the objects of your worship, I found among others an altar with this inscription, To UNKNOWN GOD. Him, therefore, whom ye worship without knowing, proclaim I unto you.



For this altar, as is known to all, was erected to the Supreme Being who created the universe, and whose existence is declared by the philosopher Plato to have been discovered to the astronomer Timaeus through observation and contemplation of the heavenly bodies and of the laws of nature.

Now Timaeus, as ye know, distinguished first between the eternal spirit existences and earthly things, or as he saith, "between that which is ever-existent, and has no generation or creation, and that which is in a state of generation, or coming into existence, but never really is. . . . And whatever is generated is necessarily generated from a certain cause; for it is wholly impossible that anything should be generated without a cause. . . . Let this universe then be called heaven, or the world, or by any other name that it usually receives, . . . (and we know) that it is generated; for this universe is palpable, and has a body; and all such things are perceptible (i.e., are to be apprehended by the senses); and things perceptible, being apprehended by reason in conjunction with perception, appear to be in a state of generation. And again, with reference to what exists, it must necessarily have arisen from some cause."

So likewise the sacred writings of whose truth I bear witness declare that God is a spirit, and that "in the beginning God created the heavens and the earth." And again, the prophet Jeremiah saith: "He hath made the earth by his power; he hath established the world by his wisdom; and by his understanding hath he stretched out the heavens."

And Timaeus further testifies of the Creator, "He was good, and in the good envy is never engendered about anything whatever. Hence, being free from envy, he desired that all things should as much as possible resemble himself. . . . For as the Deity desired, as far as possible, that all things should be good, and nothing evil, he accordingly took everything that was vis-

ible and not in a state of rest, but in excessive agitation and disorder, and then reduced it from disorder into order, conceiving the latter to be far better than the former."

So, again, our sacred writings declare that when God created the earth it was without form and empty, but he proceeded to bring the seas into their places and also the land, and to make the land for man's welfare by adding plants and animals for man's use. And as each separate work was finished he contemplated it, and pronounced it good; and when all was finished he pronounced it very good.

But before proceeding with these works, there was another creation, for as Timaeus saith: "Whatever has been generated must necessarily have bodily shape, and be visible as well as tangible. But nothing can be visible without the aid of fire," which is to say, light. Wherefore after first making the heavens and the earth God created light, that all his works might be seen and known. And furthermore, being himself eternal, and not created, it was his will that man, who is created and not eternal, should be given a way to judge of eternal things. Wherefore, as Timeaus further saith: "God resolved to form a certain movable image of eternity, and thus, while he was disposing the parts of the universe, he, out of that eternity which rests in unity, formed an eternal image on the principle of numbers; and to this we give the appellation of Time. But besides this he contrived the days and nights, months and years, which had no existence prior to the universe, but rose into being contemporaneously with its formation. All these are but the parts of time; and the terms 'it was' and 'it will be' are varying and evanescent forms of time, which we have wrongly and unawares transferred to an eternal essence. For we say that an (eternal) thing was, is, and will be; while according to truth the term 'it is' is alone suitable, 'was' and 'will be' being expressions suitable only to created things, which move through time. . . . With this design

then, and after much reflection on the generation of time, the Deity, in order that it might be produced in full operation, created the sun, moon, and five other stars, which are denominated planets, to distinguish and guard over the numbers of time."

And thus declare our sacred books: "And God said let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs and for seasons, and for days and years; and let them be for lights in the firmament of heaven to give light upon the earth, and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also."

But while he gave this image of eternity, God did not confuse language by using the same terms for eternal and temporal beings, as Timaeus truly states that men do. For when he gave his commands to Moses, and Moses asked him who he should say to the Jews had given these commands, he answered, "Tell them I AM hath sent thee." For this was the Eternal One, who existed before time began, and before "was" and "will be" arose as expressions of time. As David also says of him:

Before the mountains were brought forth,  
Or ever Thou hadst formed the earth and the world,  
Even from everlasting to everlasting, Thou art God.

Being persuaded then that God is eternal and not created, but that he created all things, ye know that he should be worshiped as an eternal spirit. For that God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands as though he needed anything; seeing he himself giveth to all life, and breath, and all things: and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of

their habitation: and hath willed that they should seek after God, if perchance they should reach out to him and find him. And it is his will that men should see his greatness in his works, as Timaeus hath done; for as David testifieth:

The heavens declare the glory of God;  
The firmament sheweth his handiwork.  
Day unto day uttereth speech,  
And night unto night sheweth knowledge.  
There is no speech nor language  
Where their voice is not heard.  
Their line is gone out through all the earth  
And their words to the end of the world.

And indeed God is not far from each one of us; for in him we live and move, and have our being: as certain of your own poets have said:

For we are also His offspring.

Being then the offspring of God, and knowing his eternal nature, we ought not to think that the Deity is like unto gold, or silver, or stone graven by art and device of man. Neither do ye believe this, but think that the worship of such images is fitting only for those who have not by contemplation and reason attained a knowledge of the Eternal Spirit and First Cause of all things, which indeed it is not possible for all men to do. For Timaeus himself saith: "To discover then the Creator and Father of this universe, as well as his work, is indeed difficult; and when discovered it is impossible to reveal him to mankind at large."

But as God is good, he desires that all men shall know the goodness that is in him, and not only those who have the good fortune to meet with competent teachers, or to be able themselves to understand the teachings of his works. Nor, being good, is it his desire that men should deceive themselves, and worship images of their own creation, which as ye know they do in ignorance of the Deity himself. Wherefore he hath prepared a more certain testimony to all men; and though in time of men's igno-



rance he overlooked this false worship, he now commandeth all men, everywhere, to repent; inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men both the learned and the ignorant, in that he hath raised him from the dead.

### **The Effect of the Speech upon Paul**

Certainly Paul must have followed some such line of argument as this, or he would not have been able to hold the quiet attention of his hearers. Nor is it strange that he should make such an appeal on this occasion to the learned men of his day, whom he knew to believe in an eternal and supreme deity. It had the appearance of a promising field. If they had so much of the light, why should they not be prepared for more light? But Paul never tried the experiment again. He learned at Athens the lesson of the futility of the appeal to mere worldly wisdom, which he used so effectively thereafter. How forcibly he puts it in his epistle to the Corinthians:

For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect.

For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom;

But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.

But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea and things which are not to bring to naught things that are:

That no flesh should glory in his presence.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

That, according as it is written, he that glorieth, let him glory in the Lord.

And I, brethren, when I came to you came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ, and him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God.

What a contrast to the sermon at Athens is presented by this preaching at Corinth; and remember that Paul went

directly from Athens to Corinth, and was found there by Silas and Timothy. His changed attitude was apparently fully understood by the brethren, for Luke says: "But when Silas and Timothy came down from Macedonia, Paul was constrained by the Word, testifying to the Jews that Jesus was the Christ." And this change was justified by the results, for "many of the Corinthians hearing believed"; and he continued to preach there for eighteen months.

But the lesson of this experience continued to grow in Paul's mind, and he saw that worldly wisdom was an obstacle to salvation. Hence when he wrote to the Romans, after saying that he is "debtor both to Greeks and to Barbarians, both to the wise and to the foolish," he urges the superiority of faith over worldly wisdom, saying:

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness;

Because that which is known of God is manifest in them; for God manifested it unto them.

For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse:

Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.

Professing themselves to be wise, they became fools,

And changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves:

For that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator who is blessed forever.

### **Paulinism vs. Platonism**

Quite possibly the statement that these passages refer to the Platonists will be met by the objection that if Paul had referred to the god of Plato in his sermon on Mars Hill, there would have been more explicit record of it. Is it credible that his treatment of Platonism there, and in his subsequent writings to the Corinthians and the Romans, would have been left in so obscure a condition that they escaped notice in later times? Did not the principal faith of the Greeks, and the one that has most profoundly affected the world since their day, call for something clearer?

This objection has force at first blush; but consider the alternative. If these passages do not refer to Platonism there is no reference whatever in the New Testament to Platonism. Yet it was the chief faith of intellectual Greece, and the apostles were preaching throughout Greece and the Grecian colonies. Is this possible? Can you conceive of a new religion which should spring up in America, and whose history should make no mention of Christianity? Can you believe that the apostles did not meet



and combat the highest form of religious error of their day?

Surely not. The record is too plain that Paul thus became the leader in the long fight which the church maintained against the votaries of "the unknown God," who carried their trust in the wisdom of men, and their idea of permissible indulgence in sensual sin, even after professed conversion to Christianity, in many cases. The generation is not wholly passed; and the record still remains with its lesson that when the appeal of the gospel is made to the wisdom of this world, it receives assent only so far as it coincides with the preconceived opinions of the hearer. And when conviction of part of the truth comes from the wisdom of the world, it never rises

higher. It is faith that stands in the wisdom of men and not in the power of God.

And Paul's words were perfectly intelligible to his hearers, who were meeting these same teachings of Greek philosophy daily. To us, who look back over the ages, Platonism seems something wonderful and admirable, but it is only by contrast with other forms of heathenism. To the primitive church it was merely one form of error—worse, indeed, than the rest, "because that knowing God, they glorified him not as God." It was not a thing to be magnified or extolled. Hence Paul's statements become clear and rational when we apply the simple historical rule of interpreting words in terms of the period and conditions of their use.

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## SCRIPTURES ETHNIC AND HEBREW-CHRISTIAN

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Brooklyn, New York

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Few dogmas, formulated or implicit, are so nearly moribund as one even recently dominant in theological circles, viz., that the inspiring impress of the divine upon the human as registered in literature was limited in duration to a comparatively few hundred years and in space to a little region east of the Mediterranean. To be sure, this dogma was unformulated; it could boast no conciliar authority, could appeal to no explicit authoritative enunciation. But it was implicit in the teaching of all

Christian systems of doctrine, in the attitude of Christian teachers and preachers toward the "so-called sacred writings" (the quotation marks speak volumes) of ethnic religions, and in the pleas which were wont to be made for missionary enterprise and zeal. It owed part of its force and tenacity to the doctrine of the verbal inspiration of the Jewish-Christian Scriptures (at one time so extended as to include claims of divinity for vowel-points and accents in the Hebrew!), part to the discern-

ment of a real disparity in value between these Scriptures and the ethnic bibles, and a large part to a spiritual pride which begot a sort of contempt of all races and their products less favored than Jews and Christians, and even of Jews.

We must, however, be careful not to follow too closely some of the more modern scholars in the tendency to condemn this attitude and this doctrine unqualifiedly, that is, without regard to the causes and circumstances which made the attitude and the unwritten dogma possible. Certainly meritorious was the high valuation placed on the salvation mediated by Jesus Christ; and unstinted blame is not to be attached to the high estimate, carried though it was to lengths unjustified by the claims put forth by the volume itself, placed on the book which recorded the gifts of God in the Hebrew-Christian lineage. Nor is too much significance to be attached to the disregard for many years by theologians of these ethnic scriptures when they came to be more exactly known and more widely accessible. Even the scientific mind is slow in adjusting itself to the reversal of its decisions when new discoveries make that course necessary. And when one remembers the intensity of theological conviction, the unanimity with which the religious adhere to what they (often mistakenly) regard as "the faith once delivered" (not knowing the relative modernity of parts of it and its artificiality), the inevitable tendency to accept inferences or deductions as either identical with the original proclamation or as included in it, the readi-

ness and naïveté with which theories about truth come to be regarded as pronouncements of that truth—when one recalls all this, it is easier to forgive the tenacity of adherence to that which had become almost first nature, and the resoluteness with which the new was rejected.

The time is fast going by, however, when allowance can be made for this attitude. Thinkers are beginning to realize more nearly the full implications of certain contents of the Old Testament and the New. They are noting that Paul could quote with approval from Cleanthes' "Hymn to Zeus," from the poet Aratus, or from Epimenides, and could declare explicitly that what "may be known of God" had been shown the Gentiles by that same God, who "had left not himself without witness." That is to say, the writings of the "Gentiles," who were, on the theory once current, outside the operations of inspiration, contained truth quotable in Christian service and that truth derived from a divine source.

Indeed, so orthodox an authority as Dr. James Denney has recently affirmed that "what is required . . . is a new doctrine of inspiration."<sup>1</sup> It is true that Dr. Denney's standpoint gives him, at least for the moment, a narrower outlook than is gained from our headland. He is concerned only "to ease the tension between the historical and the spiritual way of looking at [Hebrew-Christian] Scripture." But if from that more restricted point of view new formulation is necessary, how much more is it required when we take into account the books by sages and poets

<sup>1</sup> *British Weekly*, August 14, 1913.



and prophets of all lands! Moreover, it is only from the dogmatic point of view that any change is necessary. Practically the "newer" view has long been ours. Implicitly preachers have long sought and found inspiration in others than the writers of "the Book." They quote these writers Sunday by Sunday in their sermons. The dicta of other than biblical poets and seers from Caedmon to Noyes and from Aristotle to Confucius are cited as authoritative, normative. But what authority do these dicta contain except that they voice truth? And on what basis except that knowledge of the truth comes by the inspiration of insight, whether that insight be gained from a momentary flash of intuition or as the result of painstaking induction? If truth be seen (inspiration be experienced) by other than Hebrew-Christian "biblical" writers, on what ground of reason shall ethnic scriptures be excluded? It is always to be remembered, however, that inspiration is an attribute of a person, not merely a quality of a product.

Equally inexcusable with the attitude toward ethnic scriptures is becoming the attitude which was once usual with regard to ethnic religions. It was customary to speak of "the true religion and the false religions," and the accepted implication was that Christianity alone contained truth. On this basis an Anglican bishop could evoke the stinging criticism of Matthew Arnold because he had grounded his appeal for greater zeal in missionary operations on the assumed loss in hell of untold millions of heathen every year. Knowledge of both scriptures and religions is now so easily accessible as to make it in-

excusable to characterize them as wholly errant, completely false. Their claims to respectful attention are not to be cavalierly dismissed with a wave of the hand and the epithet "heathen"! It is becoming daily more evident that the same fundamental and indestructible longings to know God and the truth as those which underlay beginning and development of Hebrew-Christian religion and Scriptures are at the basis of ethnic religions and scriptures. Moreover—and this long constituted an additional cause of offense to Christian theologians—for the ethnic writings the same claims were made of inspiration, of uniqueness, of necessity and use for salvation, as were made for our own Bible; as great reverence was manifested for them, as great care exercised in transmitting them. Such claims the dogmaticians pronounced blasphemous; the reverence, mistaken; the care, misplaced. Further trouble arose when it was found that doctrines were taught which closely paralleled those of Christianity, that circumstances of origin and history were reduplicated, and that in many respects the story of our Bible and its transmission and exegesis, *mutatis mutandis*, were in parts much like those of ethnic scriptures. One would suppose that such facts would render more welcome these other books, would make men come gladly to their perusal that they might find, if not new truths, at least familiar truths seen from another angle or showing another facet. For if the basal *raison d'être* is the same—search for God and the truth—surely something of truth must have become incised in these ethnic tablets. In what concerns his eternal welfare man

does not wilfully believe or create a lie. The stake is too great, the risk too nearly infinite. Yet the facts to which we call attention evoked, not a welcome from those who might be expected to greet it, but the too frequent explanation that these parallels were the machinations of Satan to confound the righteous and lead sinners to destruction. What, then, are some of the particulars which run parallel in the history of the Hebrew-Christian and of the ethnic scriptures?

Of course the salient fact which stands out in the scriptures, ethnic and Hebrew-Christian, is that they are composite—the work of many minds. The one exception is the Koran, wholly the work of the prophet of Arabia. All others are multiplex—those of Indian Vedism, Brahmanism, Buddhism, Hinduism, Jainism, and Sikhism; so are those of China, Japan, Persia, and Egypt, so far as the last may be said to have scriptures.

If now the separate books of the Bible be examined, the authors, with two possible exceptions, show no consciousness that what they wrote was to form part of a Bible. The first is the writing of his prophecies by Jeremiah through Baruch (Jer., chap. 36), where the idea of permanence is clear, but no indication is given that the "roll" was to be included with whatever sacred writings existed in his day. The second is found in the closing words of Revelation, where there is an imprecation against him who should add to or take from the words of the book. There is indeed one case, not in the primary but in the secondary canon, where a fair interpretation at least gives color to the supposition that the author hoped

to gain entrance to the canon. No body of Hebrew writings is known to which Jesus ben Sirach, as narrated in the prologue to Ecclesiasticus, could have wished to contribute except the canon as then composed. And his work failed to gain the desired honor.

The messages of the books of the Bible were addressed to the people of the times, were veritable "tracts for the times," and the fact that they have survived is attributable (humanly speaking) to two important factors: (1) the books contained not only truth for the time but truth for all time, they spoke forth eternal verities; (2) these truths were uttered in forms that appealed to the national consciousness, they persisted because of their inherent vitality, they were collected because, though varied in tone and form, they found the heart and conscience of the Hebrew race.

If the books of the nations be examined from these points of view, it will be found that the history is much the same. They all, with the exception of the Koran, cover in date of composition many centuries, in some cases millenniums. The component parts give no sign that the writers were consciously composing a Bible. They were giving instruction for acceptable service of spirits, gods, and men, not composing for a permanent record. This is true even of the Koran. Had so foresighted a preacher as Mohammed conceived such a purpose, he would not have left fragments of the Koran to be collected from scraps of leather and parchment and stones and from the memories of the faithful. He would have saved to the next generation the labors of research and compilation which were not com-



pleted till a second edition was made that became authoritative only by fiat.

In each of the sacred volumes of the nations the fact noticeable is that certain aspects of truth akin to that people's hopes, fears, and ideals were in their books embodied or enshrined. Their own genius spoke out and was satisfied. The pantheistic-mystic note of Indian literature was not suited to the pragmatic-ethical turn of China, nor was the exacting ritual of Persia in accord with the aesthetic aspiration and freedom of the Hellene. This cosmic touch which we know in our own Scriptures was lacking in the others; but (one may speculate) would not that very world-wide atmosphere of our Bible have been too rare for those who breathed a heavier air and grosser? If the law was a schoolmaster, may it not have been the providence of God to lead these other nations by a longer apprenticeship to that which is the goal and expectation of missionary zeal?

As a result of this enfleshment of the inner genius of a people in its native scriptures, these last embody the forms of literature and the characteristics of intercourse peculiar to that people. Folk songs like the sword-song of Lamech, parables like that of Jotham, riddles like that of Samson, elegies like that of David over Saul and Jonathan, wise saws like Solomon's, cycles of stories about sacred characters like Elijah and Elisha, myths of origins such as that in Gen. 6:1-4, accounts of creation and the flood, philosophies like

those of Job and the Preacher and Habakkuk, praise-collections like the Book of Psalms, codes of conduct and rituals of worship parallel with those in Exodus, Leviticus, and Deuteronomy—all these and more were enshrined in the traditions of the nations, made parts of their holy anthologies, and became endeared to the people that accepted them. Legislation, history, prophecy, all have place in the sacred books. Wars, miracles, heroic deeds find here their appropriate setting. And it is no less true of these than of the Bible itself that religion is the heart and reason of them all. Hence the veil of canonicity<sup>1</sup> was woven about them imperceptibly, and they became to their possessors, as really as the Bible to Christians, the "rule of faith and practice."

Once these scriptures were collected and made canonical, much the same claims were made for them as for the Bible. The doctrine of inspiration had its birth long before the making of books, and was applied to the ravings of the sibyl and the utterances of the Shaman soothsayer. Many a Balaam has lived among the nations. Far, very far, distant is the past when men began to apprise as irrevocable the holy traditional sayings of past revealers and interpreters of alleged messages from the supernatural. And when these were written down it was not a far cry to the claim that the very pen of the scribe was sacred. The Koran in golden exemplar exists in Paradise, where Allah himself studies it, just as, according to

<sup>1</sup> It is not generally known that the Greeks had a canon of prophecy which grew perhaps for centuries, and finally received canonical significance. After it had attained a certain fixity, Onomacritus attempted to enlarge it, and was banished; cf. Herodotus vii. 6; and W. R. Halliday, *Greek Divination*, p. 93, London and New York, 1913.

the Jewish rabbi, Jehovah sits in contemplation of the Law or even of the Talmud. And when devoted men give their lives to study of their holy books and indite their musings and renderings, these in turn become inspired—as in the Brahmanas and Sutras and Pitakas of India, the commentaries of Judaism, the Analects of Confucius, and the “tradition” of Roman Catholicism. By a similar process the very language of the book becomes sacred, when the needs of men or the course of history have made of it a dead tongue. Sanskrit in India, the Avestan in Persia, the Hebrew of our own Book are cases in point. Who has not heard of the dear old lady who in her seventies began the study of Hebrew that she might “address her Maker in his native tongue”?

Not less remarkable are some of the doctrines implicit in ethnic writings. In one or other, for instance, we may discover that concerning the being of God the following doctrines find place: personality, creatorship, lordship, eternity, omniscience, holiness, fatherhood, inescapability, unity, graciousness. And not less clearly are taught concerning man his creatureship, dependence, salvability, and continued existence. We are not concerned here to assert the comprehensiveness of our own Bible and the emphasis and clarity of its pronouncements; though in all here written these superlative qualities and their finding power are not for a moment out of mind. The fact to which we call attention is that God has made known to others than ourselves in proportion to their capacities those truths which we appraise as priceless.

If methods of composition, character of growth, essence and fixation of con-

tents, and ideas of canonicity are so alike in these classes of books, not less close are the resemblances in certain of their effects. To illustrate, it is evident to students of church history, even from the pages of the New Testament, that errant conceptions of the person and work of Jesus Christ were becoming current in the first century. There can be no doubt that the gospels and the epistles of Paul, with their acceptance as authoritative documents, not only headed off and made futile the eclecticism that would have issued in a semi-heathen faith—such as the Gnostics, for instance, tried to bring into vogue—but fixed the lines along which the salient doctrines of Christianity were to develop. These writings acted like the nucleating crystal dropped into the solution—they caused precipitation, definite formulation, of doctrine. Attempts at adulteration met the stern resistance of a crystallized orthodoxy. One might draw conclusive examples from Old Testament times and religion, as, for example, from the canonization of the law under Ezra. The same process could be shown as resulting from the fixation of ethnic scriptures. The canonization of the Rig-Veda, the Brahmanas, the Pitakas, and the Adi-Granth in India, of the Zend-Avesta in Persia, the Kings and Classics of China, and the Book of the Dead in Egypt, effected like results in their own environment.

A further similar effect that is the immediate consequent upon that just cited is found in the tendency, born of limitation of authority to the canon, which is wittingly suggested in the figure used—that of crystallization. The conceptions of orthodoxy and heterodoxy take form, freedom of growth is limited



to directions permitted by the canon, and the ultimate effect is stagnation until new vital forces are injected into the system. This hardly needs illustration. Almost every page of religious history illustrates the fact. It is this terrible reality which called out the exclamation of the great French free-thinker: "Oh, religion, what crimes have been perpetrated in thy name!" We need ever and anon, even in these days, to recall this effect to mind.

And this brings us to the final point we can make in this paper. The books themselves have suffered, literally, in the fires of persecution, and through this idea of orthodoxy. May we recall the fact that the present comparatively small compass of the Avestan writings is due to persecutions twice suffered from different sources? That under one reign to possess the Kings and Classics of China, with the exception of a single book, was a capital offense? That Antiochus Epiphanes attempted the destruction of the Hebrew Scriptures? That Christians in turn aimed at and nearly accomplished the extinction of Mandaeen and Manichean writings, while the Roman church attempted the editing and expurgation of Jewish rabbinic writings and still keeps its *Index expurgatorius*?

There is in all that is here so briefly reviewed much food for thought. We are beginning to look on the scriptures of the nations with a more tolerant eye, even with a degree of interest. The motives that sway us in this course are varied. It is not unlikely that the reasons behind our interest are in part the facts rehearsed above, although these reasons are unformulated and partly unconscious. In studying the books of the nations we find them speaking with varied tongues but testifying to knowledge of vital truths—the fact of sin and the need of redemption, the necessity of striving to overcome evil, the conviction that God is interested in his world and accessible to petition, the belief in the immortality of the soul and in requital for deeds done in the body. Each of the books as a whole reveals the soul of a people, its character, its conscious needs, its aspirations. And if the message of our own Scriptures is to find a hearing among these peoples it can be only after we have ourselves gained insight into the spiritual life and longings of the people we address, cordially recognizing the possession of what truth they have, and making that truth the starting-point toward the higher truths we have to bestow.

# THE STRUGGLE BETWEEN THE NATURAL AND THE SPIRITUAL ORDER AS DE- SCRIBED IN THE GOSPEL OF JOHN

## IV. THE CONFLICT WITH DESPIRITUALIZED RELIGION

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SHAILER MATHEWS

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In a preceding article we considered the reception accorded the message of Jesus by those who were already predisposed to the messianic calling. In the case of John and his disciples, as well as of the Samaritan Woman, the recognition of Jesus was hearty and almost immediate. In the case, however, of Nicodemus, a technically theological education made the perception of the true significance of Jesus difficult. Yet even in his case, no open breach with Jesus and his claims was reached. In the fifth chapter the gospel passes to the actual conflict waged by Jesus with the Pharisees. This conflict precipitated by him proceeds without compromise, although with occasional delay, until the authorities of Jerusalem plan his death.

As has been pointed out, the Fourth Gospel translates the messianic interpretation of Jesus into the terms of spiritual law. The messianic hope, as such, was ethnic and when held baldly could hardly be of philosophical value in the Greek or Roman world. With the Jews the opposite was true. The historical struggle between Jesus and the Jews, or "the world," was one in which his messianic dignity was in dispute. Particularly is this true of the account of the struggle contained in the Fourth Gospel. In the second section of that gospel, as in

the earlier, the evangelist pauses to comment upon the sayings of Jesus in such a way as to enable the religious mind of any time or place to equate his significance as seen from the point of view of messianism and from that of the claims of the spiritual order. The narrative of the conflict between himself and the Pharisees centers around several miracles in which the supernatural power of Jesus is exercised. These miracles are interpreted as "signs" of his messiahship by many individuals but arouse hostility on the part of the Pharisees, because of the same interpretation given them by Jesus.

The narrative of these events is constantly subjected to the evangelist's exposition. This exposition is interwoven with the narrative and is a chorus-like refrain upon the universal, spiritual significance of what Jesus is doing and saying. A little practice will enable the reader to recognize this expository material which makes up so large an element of the Gospel in the chapters under consideration. In later chapters such distinction between what might be called a logion or act of Jesus, and the evangelist's exposition becomes increasingly difficult and becomes at last quite impossible, so identified are the two elements of the Gospel.

Chaps. 5 and 7 present not a few



critical difficulties, particularly those of apparent disarrangement, but from the point of view of our present study, it is not necessary to reach a final decision as to just what was the original order of the material. The real purport of the narrative discloses itself without the aid of exact critical reconstruction, helpful as that is for detailed exegesis.

Here, as in the earlier portions of the Gospel, the struggle of Jesus with Pharisaism is used by the evangelist to illustrate the principles underlying the struggle involved in the effort of the spiritual order to express itself and through its representative to make followers among the representatives of the Jewish religion. "He came unto his own." These religious persons, however, are represented as having so despiritualized their religion and having so externalized the duties and tests of religion that the revelation of the spiritual order made by Jesus seems grotesque and blasphemous. Bitter opposition between them and Jesus immediately results and the Jewish religion thus comes to be regarded by the apostle as an element of "the world" (7:7).

The difference between such opposition and the spiritual obtuseness, born of the same technical theology, as shown by Nicodemus, is made clear in 7:45-53. Spiritual obtuseness in the case of "the teacher of Israel" was to be succeeded by open devotion (19:39) because it was accompanied by spiritual sincerity in a moment of investigation (7:50).

### **1. The First Issue between Jesus and Pharisaism: Externalized Religion**

The points of conflict between Jesus and the Pharisees were three. There is

first the struggle with the Pharisees occasioned by his breaking of their development of the Sabbath law. In the healing of the impotent man at the pool of Siloam on the Sabbath day, Jesus violates one of the fundamental religious positions of Judaism. For this he is at once censured. His defense of himself leads to (1) the exposition of his own significance as the representative of God and the eternal life; and (2) to his accounting for the fact that the Pharisees, leaders of God's chosen people, should turn from him and fail to see that he is the revelation of God. At every point in the development of this brief drama the evangelist adds his illuminating comment upon the spiritual significance of Jesus and the refusal of legalistic religion to believe in him.

Jesus vindicates his breaking of the Sabbath by the assertion that God is always active. He thus introduces a theistic conception destructive of deism, and of every form of belief in an external, absentee, inactive God. But this conception was less a shock to the religious leaders of his day than his speaking of God as his Father. For the divine immanence was not unknown to the rabbinical thinkers, but the divine paternity was conceived of by them either in terms of nationalism or in the materialistic mode of pagan mythology. The incapacity of a too literalistic religion to grasp the meaning of the spiritual reality which Jesus sets forth is at once evident. Here as in chap. 6 his hearers are represented as incapable of estimating the reality in the symbols used by Jesus. This inability prevents them from grasping the spiritual content of the Master's words and they are, there-

fore, still further shocked by Jesus' insistence that the position of the messianic Judge has been given him, as well as the power to bring the dead to life.

The claim of these two prerogatives of the messianic King marks the completion of the messianic self-assertion of Jesus. The evangelist, however, goes on to show, both by his own explanation and by the word of Jesus, the reasons for the failure of the world and the Pharisees in particular to see the messianic value in Jesus. In so doing he does not destroy or allegorize away the strictly eschatological content of the messianic instruction but makes the failure to recognize Jesus as the eschatological Christ a symptom of the unspiritual character of the world.

The entire discussion swings about eschatological expectations. The judgment, the resurrection, eternal life—all these are a part of the messianism of the current apocalyptic writings. But the Fourth Gospel is not content to leave the terms without real content. The judgment, it will be recalled, has already (3:18) been given a philosophical rather than dramatic meaning, and "eternal life," i.e., the sort of life that is to be lived in the Coming Age, is now identified with the spiritual life which the historic Jesus reveals—the injection of the life of the spiritual order into the natural order (7:38, 39; cf. 6:53-63). Thus to accept him as Christ is tantamount to entrance into the spiritual order; to reject him is to fight that order. And rejection is the inevitable outcome of the hostile attitude of the Pharisees.

Similarly in the case of the evidence on which Jesus relies for inducing men to take him as the Christ. This is said to

be John the Baptist, his works, his Father, and the Scriptures. Later, in 8:18, he relies upon two witnesses, himself and the Father, but the issue is the same. The rejection of evidence is a rejection of the spiritual order revealed in Jesus. The ultimate test of spirituality is seen in the response to the Father and to himself. This is clearly not an exclusively intellectual process but a volitional expression of a dominant attitude in life. Until one can respond to the spiritual appeal which God makes through Jesus, one will be hostile to him and without his presence in one's soul (5:33-43; cf. 5:23), a doctrine which has already appeared in the discussion with Nicodemus.

Thus the reasons for the failure of the Pharisees to recognize Jesus as the representative of God are details in the moral assault of the natural order upon Jesus, the representative of the spiritual order. Clearly these reasons are all moral: first, the determination of the Pharisees not to come to Jesus; second, their lack of love for God; third, their search for honor in religion (5:40-44). As over against this spiritual weakness, their reliance on Moses was of no value. In fact, Moses himself condemned them. Their confidence in him was only a part of their externalizing, despiritualizing of what Moses intended to be a deeply prophetic religion (5:46, 47).

## **2. The Issue over the Bread of Life**

The second phase of the struggle is in the sixth chapter. It centers about the inability, born of moral failure, of the rank and file of the Jews to obtain food for the spiritual life. This is conditioned upon their inability to distinguish be-



tween the external in the work and person of Christ and the spiritual forces which he embodied, introduced, and illustrated. They recognize the one as miraculous but are offended when urged to see the latter. Thus a sharp and proper distinction is drawn between a perception of an event and the perception of the event's significance.

The episodes are the calming of the sea and the feeding of the five thousand, both conquests by Jesus of the natural order. But such conquests are intended to be regarded as "signs," not as mere accomplishments. The return of the multitudes for more bread—in itself a phase of what might almost be called a materialistic faith—leads Jesus to a discussion of the inability of material goods, even though they are given by God, to satisfy the spiritual needs of mankind. Men are not religious who accept blessings without seeing in them symbols of the higher, spiritual gifts of the Giver. The failure of many to appropriate the spiritual help which Jesus would give them is thus again attributed to moral weakness and wickedness. Faith must not stop with simply recognizing the actuality of supernatural power; it must rather see in such "works" signs which show the presence of the Divine in the midst of the material universe. Then there is a distinction between the material bread of heaven, i.e., manna, and the true bread of life, which is, of course, Jesus. The fact that the Jews do not see the meaning in his words, but, like Nicodemus, find in them only the occasion of new perplexities, is evidence that their minds are gross. The real Bread of Heaven is to be found in his words which are spirit. Whoever sees him as the

giver of this spiritual life, sees in him the supreme revelation of God to the world—the Bread of Heaven who has come down to be the Bread of Life to those who will accept it. The power to appropriate the religious life is the evidence of the existence of spiritual life within one. To reject it is evidence of absorption in the natural order (6:26-65).

### 3. The Attack of the Pharisees on Jesus

The third phase of the conflict is the focalizing of hostility to Jesus by the leaders of the Jews. Thus begins the actual conflict so long accumulating. Jesus becomes a source of discussion among the people, many of whom regard him as the Christ (7:12,13). Men who are sent by the Pharisees to arrest him return unsuccessful, declaring that no man ever spoke like Jesus (7:4, 6).

The issue of the conflict is drawn sharply in the words of Jesus (7:16-19). His teaching was from God, as would appear to any man who would approach him in the spirit of Moses and without the pride of heart which was ruining the moral insight of the Pharisees. The determination of the Pharisees to lift the letter of the law above the spirit was the source of their inability to see the real meaning of Jesus' work (7:22-24).

The growing determination to kill Jesus may be seen running through the entire seventh chapter, and it is over against this that one must place the intense conflict of chap. 8, which culminates in the attempt of his enemies to stone Jesus to death. The eighth chapter intensifies the issues drawn in the three preceding chapters. On the one side Jesus appeals to the spiritual evi-

dence both of himself and of his Father, but the fundamental distinction he finally draws between himself and his opponents who are eager but afraid to kill him, is "Ye are from beneath. I am from above" (8:23). These words epitomize the entire philosophy of the Fourth Gospel. Jesus is from above and anyone who enters into relation with him from the world beneath must be born from above. If such rebirth do not come, men will die in their sins (8:24). His teaching is truth and the truth will make men free from the control of this lower world of the natural order (8:32), an emancipation which is never accomplished by descent from Abraham, since such a descent does not determine the moral life or the attitude of individuals toward the world of spiritual values which Jesus is revealing. The enmity which these descendants of Abraham exhibited toward Jesus is the evidence of their underlying sin and moral blindness (8:33 ff.).

This eighth chapter is of first importance in the gospel narrative, since it concentrates interest on the conflict over the very heart of the mission of Jesus, viz., the bringing of men of sympathetic and responsive hearts into the kingdom of God, the spiritual order in which truth and life both oppose and are opposed by

mere respectability, ethnic pride, insincerity, moral obtuseness, and legalistic self-complacency. In it Jesus is seen assailing the unspiritual forces that confront him, confident in the response of the really spiritual-minded to the appeal God is making to the world through him. The answering opposition of his opponents is in terms of the dominant quality of the natural order—"the world," viz., violence.

These great characteristics of the two opposing orders are increasingly evident in the following chapters of the Gospel. On the one side are the representatives of the world unresponsive to the spiritual appeal, seeking to overcome the representative of the spiritual order by violence, while on the other is Jesus reliant upon the ultimate triumph of the spiritual order but consistently carrying out his refusal (6:15) to rely upon any agent except the spiritual. This conflict develops as the representatives of the natural order grow desperate before the steady success of the work of Jesus; repeatedly they attempt to kill him but as often they find their attempts foiled.

In our next paper we shall see how the next stage of the conflict, in which the natural order triumphs, is interpreted in terms of universal significance.



# THE AMERICAN INSTITUTE OF SACRED LITERATURE

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## A PROFESSIONAL READING COURSE ON THE RELIGION OF THE HEBREWS AND MODERN SCHOLARSHIP. III

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J. M. POWIS SMITH

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### III. Some Special Phases of Hebrew Religion

The questions selected for this third study are suggested by B. Duhm's *Evercoming Kingdom of God* (1911), C. F. Burney's lectures on *Israel's Hope of Immortality* (1909), the first three chapters of *Biblical Ideas of Atonement* (1909) by E. D. Burton, J. M. P. Smith, and G. B. Smith, and A. S. Peake's *Problem of Suffering in the Old Testament* (1904).

Duhm's booklet is confessedly a popular summary rather than a learned and exhaustive treatise. He does but sketch the outlines of a great movement of thought, leaving it to the reader to work out the details for himself or to fill them in from his own imagination. Nevertheless Duhm's high standing as an interpreter of the Old Testament warrants us in considering his results as here presented, especially so since there is no English work of recent times that takes up the thought of Israel's messianic hope in a way at all satisfactory. One strong point in Duhm's treatment is the fact that he so integrates Israel's hope for the future with the common, everyday life of the people that we at once recognize the essential similarity between their needs and points of view and our own. The Hebrews are seen to live and move as genuinely

human, actuated by the same impulses and motives as we ourselves.

As the history of the idea of the kingdom of God is traced by Duhm, it is seen to be becoming ever more clear and definite and ever stronger. It is one of the marvels of history that this Hebrew people, notwithstanding that it was cast down again and again and seemed always on the verge of total destruction, yet kept its hope for the future bright and indeed grew more and more confident as the days became darker and darker. The only basis for this increasing hope was an indestructible faith in God and his goodness.

In reading Duhm, certain questions should be kept in mind. Are the messianic passages in Amos, Hosea, and Isaiah rightly relegated to the post-exilic age? Why did the thought of a world-disaster first appear in the preaching of Amos? Did it first appear then? Does not Amos seem to imply the existence of a belief in the Day of Yahweh prior to his own day? What did Amos do with this previously existing expectation? Did he simply pass it on as he found it? Or did he impart to it great ethical enrichment? If there was an expectation of a world-disaster prior to Amos, was it an exclusively Hebrew possession, or was it

shared with, if not inherited from, the Semitic race as a whole? In similar strain, did the expectation of deliverance originate with Isaiah? If so, why? Was there any general expectation of this sort entertained in the Semitic world at large? If so, how and when did it reach Israel? What was Israel's contribution to it in such a case? If the messianic passages are all, or nearly all, transferred to the exilic and post-exilic age, how are we to account for the sudden appearance of such a glorious hope just at that time, when there was the least warrant for it in existing conditions and prospects? Did any Hebrew prophet ever formulate the thought of the coming messianic kingdom in any such terms as Jesus conceived of the ever-coming kingdom of God? Did the Hebrew hope ever cease to center itself upon national glorification? Was this glorification presented as a sufficient end in itself or as of importance mainly because it meant the glorification of Jehovah?

Burney's little book is also of a popular character, having been delivered originally as lectures at a summer school for women in Durham, England. But it is recent and reflects the trend of the latest thought upon its theme. We are here concerned with the eschatology of the individual rather than with that of the nation as in the foregoing work. Burney starts out by saying that there was no belief in immortality in Israel prior to the Exile. If that be true, we must look for causes to explain its sudden rise at that late date. Does this book furnish an adequate explanation? But is it possible that Burney's proposition is true? The

immortality of the soul had been firmly held to in Egypt for centuries prior to the Exile. Did no hints of it drop upon the soil of Hebrew religion and take root during all those pre-exilic centuries? Was not ancestor-worship almost universal among primitive peoples and does not that involve a belief in the persistence of life after death? Did the Hebrews escape this stage of religious development, or did they let go of the hope of a future life after having once entertained it?

Professor Burney, in accounting for the absence of a strong hope for the future of the individual beyond the grave, urges the view that individuals found very slight recognition even in this life in ancient Israel, the emphasis of religious thought all being upon the nation and its interests. It is true that the nation or group was the first consideration, but to deny the individual any significance is hazardous, in view of the prominence achieved by certain great individuals in the early history. But it is certainly correct to look upon the strengthening of the ideas of personality and individual responsibility as contributing much to the enrichment of the hope for the future. In like manner, the development of a monotheistic idea of God gave much to it. But more than any of these, as Burney rightly represents, did the persistence of the problem of the suffering of the righteous point the way to the future life. Burney's examination of the references to this subject in the Psalter is singularly sane and frank. There is room here for difference of opinion on some questions, but Burney's general conclusion will commend itself



to many as all that is warranted by the facts. The discovery of the teaching of Job upon the subject really resolves itself into a question of textual criticism and philological exegesis. Burney finds clear expression of the idea of a future life in Job 19:25, 26; but the matter is by no means as clear as we should like. Aside from the question of textual integrity, and this is a very vital one here, the terms used are in some cases very ambiguous. For example, does the word rendered by Burney "in after time" really mean that, or is it rather an adjective meaning "as a later one," i.e., as the last witness upon this matter? Does not the phrase rendered "after my skin" just as well signify "behind my skin" (cf. Cant. 2:9), i.e., while I am still alive? Likewise, is not "without my flesh" equally well rendered "from my flesh," i.e., looking out from my flesh, while I still live? Such questions as these, which suggest themselves to the Hebraist, make the interpretation of Job 19:25 f. exceedingly doubtful.

Burney's treatment of the great question of immortality is along right lines. He perceives clearly and sets forth distinctly that this idea was bound up in the bundle of life as a whole and that it cannot be understood or appreciated as a thing apart. The idea was modified, purified, and enriched from age to age according as the nation's religious experience was deepened and enriched by its own inner development and by the impact of the influences that came upon it from without. It is along the line of foreign influence upon the development of the hope of future life that further work needs to be done. Why is it that the idea comes out at length so pro-

nouncedly in the apocryphal and pseud-epigraphic literature? Are the causes purely internal or did outer forces affect the situation profoundly? Is it probable that Persian eschatology, which was so fully developed, shaped or influenced the thought of Israel at all? Does the Hebrew eschatological thought seem to show any resemblances to Persian close enough to compel the hypothesis of borrowing on the part of the Jews? Did the Greek life and thought make any contribution along this line? Was there not a tremendously strong tendency in Judea to hellenize? Was not the Maccabean revolt largely a religious protest against the inroads of Greek customs and ideas? Was this protest so vigorous and effective as to have expelled all Greek influence from Judea? Ecclesiastes and the Wisdom of Solomon are asserted by many to be striking evidences to the contrary. If we look for a moment at the beginning of the history of the idea of immortality, the impressive fact is the very slight allusion to it in the early pre-prophetic and prophetic literature. Is it enough to say that this is due to the fact that individual responsibility was as yet only partially and imperfectly realized? This idea seems in some form or other to have been present among all primitive peoples. May it not be true that this realm of ideas lay outside of the Yahweh-religion at the first? Yahweh was but one, albeit the greatest one, among many gods in early Israel. His sphere of activity and influence was the national life and destiny. Only gradually did he succeed in subduing all ranges of life's interests to himself. Possibly, the

absence of the idea of the future life from early Yahwistic literature is due to the fact that he did not conquer this territory for himself until later days. It is a fact of significance for a right conception of the viewpoint of the Hebrew religion that, just as its monotheism was wrought out upon an ethical basis, so also was its idea of resurrection as presented in the Book of Daniel.

Peake takes up the problem of suffering for its own sake and consequently gives it much fuller treatment than Burney, who was concerned with it only in so far as it contributed to the idea of immortality. He goes at his task from a historical point of view, tracing the rise of the problem and the successive attempts at its solution. He begins his consideration of the problem with its first clear recognition in Hebrew literature, viz., in the prophecy of Habakkuk which reflected the shock caused to faith by Josiah's untimely death and the dark outlook for Israel due to foreign oppression. It need hardly be said that this does not mean that men never were troubled by the wrongs and inequalities of life before Josiah's death. Sacrifices and offerings to the gods are, more or less consciously, attempts to secure a better dispensation from the fates and to that extent reflect the recognition of restlessness under the burdens and anxieties of life. The treatment of the problem as presented in the Psalter should be carefully compared with that by Burney of the same subject, and the treatment of the contribution made by the Servant of Yahweh passages should be read in connection with the discussion of the same materials in the book that remains to be considered.

Professor Peake in his last chapter gives more than his title promises, for he here forsakes the task of an interpreter of the Old Testament and seeks to justify the ways of God to men by showing suffering to find its offset in the rewards of a future existence and in the certainty of the love of God. Does it help matters much, however, to make the solution of the problem dependent upon a belief in the Trinity and in the Deity of Jesus? Are there not many minds that will insist that the present life should justify itself and not be under the necessity of recourse to a future life for vindication? And is the love of God of any greater importance than his justice? Can we rejoice in the former without being certain of the latter?

Of the three chapters on the Old Testament ideas of atonement in the last of our four books it is unnecessary for me to say much; they speak for me. They traverse ground that has been covered, in part at least, by both Burney and Peake, as well as Duhm. The angle of approach here, however, is a different one and much fresh material comes into consideration. One result of the study is clear, viz., that there was no hard-and-fast theory of atonement in Israel. Successive generations wrought out new theories and, not infrequently, conflicting views existed alongside of each other. The ideas on this subject were susceptible to change and growth and were largely determined by the social and historical environment amid which they developed. It is particularly suggestive to note how the increasing misfortunes of Israel deepened in her bosom the conviction of sin, and how this in turn reacted upon the practices of atonement so



that in the later days the cultus of the temple became predominantly an atoning ritual. But let no man think, therefore, that the Jew obtained no satisfaction or joy in life. He was a normal human being and lacked none of the longings and capacities that are common to man. A casual reading even of the Psalter, which was the hymn-book of the second temple, will reveal what a passionate love for the law, the temple, the ritual, and for God abounded in the hearts of the faithful and how overflowing with praise and gratitude was all their speech. It also is perfectly evident that the Hebrews in formulating their various theories regarding atonement were answering the religious needs of their own times in trying to think their problems through to their own satisfaction. They were not in any sense being used as demonstration material for the purpose of exhibiting for the benefit of coming generations a right and proper view of the great atonement to be made in the person of Jesus. If we should go to the Old Testament to find our theory of the atonement we should be embarrassed by a superfluity of riches from which to choose.

The following supplementary reading along the lines of the foregoing discussion will be found instructive:

R. H. Charles, *A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity* (2d ed., 1913).

This work would have been used as the basis of this study had it been possible to secure a copy of the second edition in time.

M. Löhr, *Sozialismus und Individualismus im Alten Testament* (1906).

Cf. with this my own article on "The Rise of Individualism" in the *American Journal of Theology* for 1906.

H. C. Beeching and A. Nairne, *The Bible Doctrine of Atonement* (1907).

J. Hermann, *Die Idee der Sühne im Alten Testament* (1905).

A careful study of the meaning of the Hebrew word for "atone."

H. Gressmann, *Der Ursprung der israelitisch-jüdischen Eschatologie* (1905).

A very suggestive and original work, setting forth the view that Hebrew eschatology was of one piece with that of the oriental world, the Hebrews having ethicized an inherited system.

P. Torge, *Seelenglaube und Unsterblichkeitshoffnung im Alten Testament* (1909).

An objective exposition of the Old Testament statements regarding the soul and the life beyond.

C. A. Briggs, *Messianic Prophecy* (1886).

A good book in its day, but lacking in genuinely historical method and insight.

E. Riehm, *Messianic Prophecy*.

Now out of date, but still the best thing on the subject in English.

G. S. Goodspeed, *Israel's Messianic Hope to the Time of Jesus* (1900).

A work that seeks to present the messianic idea in such a way as to avoid serious disturbance of traditional views.

## SUGGESTIONS TO LEADERS OF CLASSES USING THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS<sup>1</sup>

The reader will be greatly tempted, in connection with the work of the present month, to dwell too fully upon the *theology* of Paul, and to lose sight of the rapid succession of *events* which made Paul's life at this time perilous, and intensely interesting to young people. As a matter of fact, the theology of Paul, as represented by his letter to the Romans, can be reduced to a few sentences which have a clear message to Christianity, although it was necessary that Paul state them in many forms and with great elaborateness to the Romans, in order to insure their understanding of his view. To the present-day student the focus of interest is the man Paul, earnestly seeking to establish a unified Christianity, caught in a trap by his enemies, alert but defeated, using every means to escape, but never losing sight of his work under the most adverse conditions. Concerning the theology of Paul, however, we should not fail to raise the question: Is it likely that a theology formulated by a man of Paul's strength of character, and clearness of judgment, and religious experience should not contain vital principles for our faith today?

### Program I

*Leader:* A sketch of Rome in Paul's day.

*Members:* (1) The group of Christians to whom Paul's letter to the Romans is addressed, and his reasons for writing the letter. (2) The letter to the Romans: (a) the "heart" of its doctrines (3:1-30); (b) a Psalm of triumph (8:31-38); (c) Christian duty (chaps. 12 and 13). (3) Brief readings from *Quo Vadis*, which picture conditions

among the Christians in Rome. (4) Imaginary descriptions of the receipt and reading of Paul's letter by the Christians in Rome.

*Subjects for discussion:* (1) Does Paul's religion of faith v. law have a counterpart in essence in our modern problem of religion v. morality? or (2) If so, in what direction would Paul's decision lie?

### Program II

*Leader:* A map study of Paul's journeys up to this point.

*Members:* (1) Stories from the journey of Paul to Jerusalem (a) in Troas; (b) at Miletus; (c) at Caesarea. (2) Paul's visit to Jerusalem and its termination in the Caesarean prison. (3) Paul's struggles for liberty ending in an expedition in Rome. (4) Imprisonment in Rome and ministry to the Romans. (5) Indications contained in Paul's letter to the Philippians (a) as to the details of his life in Rome; (b) as to his attitude toward those who had accepted his teaching; (c) as to his attitude toward his own future; (d) as to his courage and the joyous character of his faith.

*Subjects for discussion:* What religious "habits" helped Paul to endure his hardships with such hope and joyous expectation? or (2) Is theology important? Does it change? If so, why?

### REFERENCE READING

Gilbert, *Christianity in the Apostolic Age*, §§ 118-47; Fisher, *Beginnings of Christianity*, pp. 40-220; Conybeare and Howson, *Life and Epistles of St. Paul*, chaps. xix-xxvi; Weizsacker, *The Apostolic Age of the Christian Church*, chaps. iii, iv; McGiffert, *The Apostolic Age*, pp. 324-98; Gilbert, *Students' Life of Paul*, chaps. xi-xiv;

<sup>1</sup> The suggestions relate to the third month's work, the student's material for which appeared in the *Biblical World* for November and may be obtained in pamphlet reprints for use with classes. Address: THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago.



Ramsay, *Pictures of the Apostolic Church*, pp. 301-64; Johnston, *St. Paul and His Mission to the Roman Empire*, chaps. ix-xiii; Robertson, *Epochs in the Life of Paul*, pp. 205-84; Bacon, *Making of the New Testament*, pp. 80-103; Peake, *Introduction to the New Testament*, pp. 39-47, 57-59; Bacon, *An Introduction to the New Testament*, pp. 98-126; Julicher, *An Introduction to the New Testament*, pp. 103-25; Mofatt, *An Introduction to the New Testament*, pp.

131-76; Ramsay, *St. Paul, the Traveler and the Roman Citizen*, pp. 283-360; Burton, *Handbook on the Life of Paul*, pp. 71-82; Burton, *Records and Letters of the Apostolic Age*, §§ 52-68; other lives of Paul by Stalker, Farrar, and Bird.

See Hastings' *Bible Dictionary*, 4-volume or 1-volume edition, for articles on Macedonia, Illyricum, Roman, Roman Empire, Epistle to the Romans, Caesarea, Philippi, Epistle to the Philippians, Paul the Apostle.

## THE STUDY OF MISSIONS

There is a vast amount of time and energy spent in the study of the spread of Christianity in foreign lands, which gives but a smattering of information. Thousands of men and women are sincerely interested in the question of foreign missions. Some of them are in training schools preparing for work in the foreign mission field. A vast majority are interested in missionary work as supporters. Many people from both these classes would like to follow a thorough and comprehensive reading course on missions. Such a course was published last year in the *BIBLICAL WORLD* as one of the Professional Reading Courses of the Institute. The course comprised about twenty volumes of the most fascinating literature dealing with India, China, Japan, Africa, and Mohammedan countries, all these books being thoroughly discussed by Professor Ernest D. Burton, who had recently returned from a tour of the educational institutions of the Orient, and Professor A. K. Parker, who was the instructor in missions in the University of Chicago.

This material has now been reprinted in a pamphlet, and the course has been placed upon the basis of the INSTITUTE Outline Courses, giving anyone the possibility of securing this pamphlet by paying a membership fee of \$0.50. By this arrangement, the course becomes accessible to all who may be interested in it. Furthermore the INSTITUTE is circulating libraries which contain full sets of the books in the course. A fee of \$3.50 secures to any person or group of persons who wish to use this course the receipt of the full library, express paid to any part of the United States or Canada. The books may be retained four months. At the end of that period they may be returned or purchased at a discount if desired for a permanent library. This is an excellent opportunity for missionary societies to equip themselves with a library which would be standard for some time to come, and at the same time to read the books under the guidance of the INSTITUTE course. The number of libraries is limited and applications are filled in the order of their receipt. Address THE AMERICAN INSTITUTE OF SACRED LITERATURE, THE UNIVERSITY OF CHICAGO, CHICAGO, ILL.

## CURRENT OPINION

### Miracles and Christian Theism

Belief in the activity of a divine Providence working in the world is most effectively defended by pointing to the spiritual activities mediated through men. This is the contention of Reverend Professor G. W. Wade, of St. David's College, Lampeter, in the October *Hibbert Journal*. It is clear from our Lord's discourses, as proved in the earliest records of them, that it was not by miracles that he chiefly sought to appeal to men.

Comparison between Mark and the other synoptists (Luke and Matthew) who used his gospel as a source shows that even though the latter had a written document before them, they did not hesitate to diverge from it. So it may be inferred that where a writer had no written source to draw upon, but merely oral narratives (as was almost certainly the case with Mark), his divergences from the original tradition would be at least as great. And secondly, inasmuch as not only the apostles but the reporters of their testimony lived in an age and land which had a very different conception of natural law from that prevailing now, their explanation of a marvelous event could not fail to vary from any that would be given by scientific observers at the present time. If we attempt to realize the conditions of mind under which the earliest gospel narratives were framed, it is impossible to resist the conclusion that they favored the production of miracle stories. It is clear from an examination of the Old Testament that the writers of it classed as miracles many events that we should consider due to the normal operation of natural forces; and there is no reason to doubt that the Jews of our Lord's day shared the same tendency.

At the present time, when the objections felt to miracles from the side of science are

reinforced by the doubts arising from criticism, it seems unwise to lay stress upon the miracles as the chief bulwark against materialism. Those who have come to think that the miracles did not occur are not precluded thereby from retaining a spiritual faith, or from believing that God really influences and controls his world.

### The Need of Franker Preaching

Under the caption "The Unreality of Much Current Religious Teaching," Professor J. A. Lindsay, M.D., in the *Contemporary Review* for September, writing from the point of view of no one denomination, but "after a somewhat extensive experience of religious teachers in Ireland and other countries," speaks of the attitude assumed by many cultivated people toward religion and of the conviction entertained by not a few that the pulpit is behind the age, that its point of view is in some important particulars obsolete, that it has not yet assimilated the accumulated fruits of science and of historical criticism, and that it cannot exercise its due influence until it has adjusted itself to the new conditions. There is, the writer feels, an increasing wave of agnosticism as men of good will, genuinely interested in their fellows and in humanitarian effort, turn increasingly away from questions which they are convinced lead nowhere and admit of no solution. If religion at the present day is impeded or discredited by any imperfect adjustment to the modern intellectual environment, it cannot be wrong to call attention to the fact. If such a contention is unfounded or uncharitable, disproof will be easy.

A plea is made for more reality in dealing with questions which are on the plane of knowledge, which can be proved or disproved—questions, in short, with regard to which it is imperative that religious teach-



ing should not conflict with the best that is thought and known. In several particulars, the teaching of the average pulpit today too often has about it the note of unreality. Verbal inspiration, repudiated in name, is maintained in essence, and the whole Bible taken as the Word of God *sans phrase*, and where inconsistencies are apparent the authorized exponents of religion, in their half-belief, too often give to the whole subject of biblical authority a fatal unreality. Too large a proportion of the clergy possess capacity of holding incompatible beliefs at one and the same time. In the current teaching also regarding the order of nature, the origin of man, the nature of man—in the so-called doctrine of “human depravity” which still colors religious thought—there is far too much paltering with the assured results of science, too much clinging to obsolete cosmogonies, and the sure result is fatal unreality. Likewise, in the current teaching on the subject of the interpretation of history and the course of civilization, too much is exclusively claimed for the influence of the Christian religion, little or no account being taken of the large application to life of the fruits of scientific research. The case of the New Japan is a case in point. Further, there is unreality in much current religious teaching under the subject of the alien faiths of the world, in the attempt to underestimate the virtues of the “heathen” and to picture them in darkest terms. Christianity has no reason to shun comparison with any other of the great faiths of the world; it can afford to be just to them.

Professor Lindsay recognizes that while his remarks may not do justice to the more advanced religious teachers of our day, they do too truly represent the average religious attitude of the church. But even the advanced religious teachers are too much afraid that frankness would “unsettle men’s minds.” But the number of these who are dissatisfied with conventional theology and petrified creeds and who are looking for a

restatement of Christian doctrine is larger than is often supposed and is constantly increasing. Men are impatient of evasion, of platitude, and of mere dogmatic assertion. Religion suffers at present from an ever-haunting sense of insecurity and unreality. The present chaotic condition of religious thought and teaching is a source of fatal weakness. A restatement of the Christian position has become necessary.

### Why Cannot the Kingdom Come?

Dr. Washington Gladden in the *Methodist Quarterly Review* for October calls attention to the fact that the rate of growth of the churches has been lessening somewhat rapidly of late in most of the denominations on both sides of the sea. The churches gained during the first fifty years of the last century four times as fast as they gained during the second half of the century, to quote Dr. Josiah Strong. Of these untoward conditions the most disturbing feature is the increasing alienation of the wage-workers from the church; the army of organized labor is largely outside the churches and not in friendly relation to them. This number probably includes some thirty millions. The church cannot permanently maintain any position of influence in the community if it is out of sympathy with this class.

Why has there been this retarding of the numerical growth of the church and this alienation of the wage-worker? To say that it is due to indifference of men today to the call of the higher life or to the growth of materialism is simply to say that the church has failed to do the work for which she was empowered. Has not the church a gospel to preach that softens the strong heart and awakens the consciousness of need and kindles the enthusiasm of humanity? Various excuses are offered which are not so much explanations of her fruitlessness as proofs of her delinquency. If divisions have incapacitated the church,

why these divisions? They are themselves symptoms showing grievous lack of vitality. The disease is constitutional, organic. The religious idea by which the church has been trying to shape its life is a defective idea. To be sure, there has always been more of living than of dead tissue in the body of Christ, and there is today; but there is always much that is not vitalized. The church's divisions are not only sources of weakness but *signs* of weakness: it is not only weak because it is divided, but it is divided because it is weak. The loss of the great social ideal of the kingdom of God and the substitution of a self-regarding temper and habit for the spirit of the community is the source of our sectarian divisions. The spirit of individualism is strife and social disintegration; it stimulates the ambition of leadership to which the origin and maintenance of sects is mainly due. The love of money—the root of all our social evils—is egoism in its most concrete and condensed expression. The church by concentrating the attention of the individual upon his own interests has been helping to produce the culture medium in which that absorbing passion is developed. The church must get a new conception of what is fundamental in Christianity, a new appeal to the conscience of men; it must recover its lost social ideal which for many centuries the builders have rejected and make it the headstone of the corner.

The movement toward church federation is very promising, but for church federation to be real and permanent the church must get a clear understanding of the reasons why it is not already united. It must have a new heart and a new spirit. There must be instilled into the minds of the members of our churches the spirit of the community before there can be any profitable co-operation among them. They must also learn that

religion is something more than the concern of the local church; that any Christian's supreme loyalty belongs to the kingdom, not to the church, not to any or all of the churches. The kingdom is a great deal bigger than the church, and the righteousness of the kingdom is a larger kind of righteousness than the righteousness of the church. It includes all the philanthropic agencies of the community, all its educational agencies; all governmental and civic agencies for the preservation of public welfare; the whole realm of industry and trade; the whole ministry of the beautiful; the ministry of joyfulness; all the people, young and old, rich and poor, good and bad, black and white, native-born and foreign-born—all the people of the community. The federation movement shows that the churches have heard the call of the kingdom. The church on fire with the passion of the kingdom would not be complaining of waning influence or shrinking membership.

Is this visionary? Many, even outside the church, are believing in it. A good many Socialists believe that the kingdom can come; that is why they are growing. To be sure they think that it can be brought in by economic or political machinery, but they believe it can be. Until they find a more excellent way they will never prosper. But they are not wrong in thinking the kingdom of heaven is at hand. Some will complain, saying that this is to "substitute sociology for religion." If so, it is the kind of sociology of which no disciple of Jesus ought to be afraid. "All of us who have been trained in egoistic religion need a conversion to Christian Christianity." We need a brotherhood which will prove the Fatherhood. It is coming. It must come. If we ever doubt it, may God forgive us our faithlessness.



# THE CHURCH AND THE WORLD

## MISSIONS

### **Has Christianity a Rival in the Far East?**

In the July edition of the *International Review of Missions* President Henry Churchill King of Oberlin College writes on "Christianity the Only Hopeful Basis for Oriental Civilization," answering the question: Does any other religion than Christianity give promise of being able to furnish a sufficient spiritual basis for civilization in the Orient, even in its most advanced nation, Japan? In other words: In the increasing contacts between East and West and under the constant pressure of Western education can the earlier religious bases of oriental civilizations suffice or even continue? This is a problem, not of the absolute religion, but one of which many oriental leaders themselves deeply feel the seriousness. There is need of an adequate spiritual basis for an enduring and progressive national life, for a nation's historical and scientific and ethical findings cannot be always at war with its religious beliefs. No modern nation, with the present unifying of the world, can rest in a religion that contains no possibility of becoming universal. The religion that is to meet the needs of the Orient, and especially of Japan, in the crisis brought on by forced contact with Western civilization must be that religion which is best able to meet these new tests of the scientific spirit and method, and of historical criticism, and of the social consciousness. What are the probabilities that any religion other than the Christian can meet this need? Can any of the older faiths do it? Can a modern syncretism do it? No religion, certainly, is going to furnish a safe spiritual basis for a nation's life that cannot command the whole-hearted intellectual and moral respect of its educated leaders. Neither Shinto nor Confucianism

is strictly a religion—at best but a system of ethics, and a system of ethics, moreover, rather narrowly conceived; a religious basis for national life these cannot give. Buddhism, pessimistic, other-worldly, and anti-secular in its ideals, must remain unnaturalized in any truly modern civilization. Further than this, historical criticism and modern science would leave but little of its traditions and its world-view and would deal mercilessly with its abandonment of original Buddhism. A religious syncretism which some earnest Japanese leaders are seeking would lack the essential vitality of an organic growth. It were far wiser for the Japanese to build deliberately and thoughtfully on historical Christianity and give it an honest Japanese interpretation. Christianity has amply proved its ability not merely to exist in the modern world and not merely to adjust itself to such a world, but to furnish foundation, motives, standards, and ideals indispensable to any enduring civilization. Born in the East, embraced in the West, it is the best that the West has to offer to the East. The great facts of the world are the great persons of the world. Christianity's greatest riches lie just here; in the life and teaching and personality of Jesus it has a matchless claim on the attention of thoughtful men seeking a real religious basis for their own lives and for their nation's civilization. Christianity welcomes the light of modern science with its passion for reality; it welcomes all the justified methods and findings of historical criticism and uses these to its own great advantage; it finds in the social consciousness and the true democracy to which it looks the very essence of the spirit of the teaching of Jesus. The real roots of the best in Western civilization are Christian.

This is what is really offered Japan for the spiritual basis of its civilization. With her own honest reaction on the facts of historical Christianity and in the resulting interpretation of its own Christianity, profiting by all that other men have felt that they have found, Japan could scarcely fail to find a satisfying spiritual basis for her individual and national life. She would be choosing the best that the world has to offer.

#### **What the Revolution Means to Chinese Christianity**

Dr. Richard Wilhelm, a missionary of the Allgemeiner Evangelisch-Protestantischer Missionsverein in Shantung contributes to the October *International Review of Missions* a noteworthy article on "The Influence of the Revolution on Religion in China." The result of the revolution is the collapse of Confucianism as a state religion. The only legitimate approach to God permitted by Confucian teaching is through the emperor, annually performing sacrifices at the altar of heaven on behalf of the people. But the republican government has abolished the sacrifices and all official veneration of Confucius. Even the study of the Confucian writings has been eliminated from the curriculum of lower and middle schools. The private schools in which the teaching of Confucianism might have been continued have been closed. Further, the official privileges once granted to Buddhism and Taoism have been withdrawn. Disciples of these faiths must accept the status of ordinary associations if they desire governmental recognition. Accordingly a Buddhist church and a Taoist church have already organized with detailed constitutions. The Christian church is no longer at any disadvantage as compared with other religious bodies. It follows that the national consciousness of the Christians has been quickened and love of country has become a large factor in Chinese Christianity. There is a dis-

position everywhere in the Chinese church to refuse to submit to the control of missionaries. An independent national Chinese church is in process of formation. What influence will these movements have upon the spread of Christianity in China? May not the Chinese attempt too soon to dispute with foreign help? Will churches which have hitherto drawn their adherents mainly from the uneducated masses succeed in winning the support of the cultured classes? Can it, unaided, obtain educated leaders of spiritual power? Dr. Wilhelm's deliberate conclusion is this: "We are justified in believing that Christianity in China is already sufficiently strong to maintain itself even if foreign support were withdrawn. Moreover the revolution has brought about conditions which are exceedingly favorable for its expansion."

#### **What Religion Ought Japan to Have?**

The dean of the theological department of Doshisha University, Kyoto, Japan, Professor Hino, sets forth in the September number of the *Missionary Review of the World* his reasons for answering with a strong affirmative the question "Ought Japan to Become a Christian Nation?" He writes from full sympathy with the native religions of that empire. He states his assurance that amid all the varying religions of the present day in his country the principle of the survival of the fittest will surely hold true and that the fate of Christianity will be determined by its ability to assimilate the spiritual and intellectual status of the people and to enlighten the nation in the way of truth. The chief religions which today dispute the field with Christianity are three: Shinto, Confucianism, and Buddhism.

As to the religion of Shinto, its weakness lies in its naïve and unorganized character, its narrow and superficial appeal to patriotism as the mainspring of action, its multiplication of weak and puny deities



which results practically in general skepticism and religious indifference. All of these characteristics render Shinto a religion which never can command men of education and serious mind. An infant's dress is useless for a full-grown man.

A better case can be made out for Confucianism, to which, without a doubt, Japan owes much, because of its high insistence on righteousness and the sense of honor. But the appeal here is made to an essentially feudal form of life which has passed—a graded society; but new rights of the common man and of the common woman cannot be thus overlooked. Further, there is nothing in Confucianism to meet the peoples' yearning after eternal values, and this fact has left it unable to hold the Japanese people. Indeed as an institution Confucianism has passed out of the national life.

In Buddhism is to be found, next to Christianity, the best-developed religion in the world. But its appeal is essentially negative, contemplative, static, and deeply pessimistic. It fails grievously at three points: first, in its insufficient insistence on the ethical life of man due to its attempted all-inclusive denial of the great facts of life or its impractical illusive teaching regarding a world beyond this world held in mystic obscurity; second, in its undervaluation of the individual will in man; third, in its consequent lack of a real vitality which to the popular mind has made it synonymous with death rather than life and having chief concern with the dead, not with the living.

Speaking positively, Professor Hino regards Christianity as the religion which can meet the pressure of twentieth-century life-problems. It has passed through local restrictions and racial limitations, and yet has vitality enough to maintain its main assertions. There is good in every religion. Christianity has demonstrated its powers of adaptation to new circumstances and of assimilation of new forces; it is not in its dotage; it is plastic and vigorous. Though

the task it faces is an enormous one, Christianity will win the hearts of the Japanese people. "The sound has its echo." It is the only religion that seems to have vitality enough to meet the spiritual needs of the present and coming generation. Ultimate victory is sure.

### **Shall China Have an Official Religion?**

The *Chinese Recorder* reports a strong movement in Peking, supported in particular by influential literati, to procure the insertion in the new constitution now being framed of the words "Confucianism shall become the state religion of China while religious liberty shall be accorded to the people of China." In protest against this proposal, Taoists, Buddhists, and Mohammedans will stand with the Christians of China. The government cannot take this step and continue to treat other religions impartially. Already a committee has been organized in Peking to start a counter-movement.

### **An Eventful Year in New China**

In the *Missionary Review of the World*, for October, 1913, Dr. A. H. Smith points out the political problems of the new republic and the opium question. The political situation is characterized by enthusiasm, expectation, indifference, and discontent. He is of the opinion that the political welfare of China depends on the united effort of the men of learning and capability for the upbuilding of the nation for the common good of the people. In addition to this political problem, China is engaged in a desperate struggle to stamp out her opium curse. In spite of some discouraging features of the problem, opium is increasingly put under ban.

### **The Future of Western Persia**

In the *Moslem World* for October, 1913, Mr. G. G. Wilson of Tabriz, Persia, writes

of the significance for the spread of Christianity of "The Russian Occupation of Northern Persia" of which he anticipates no other outcome than a continued occupation and final annexation of Northern Persia by the Czar's government. Russian annexation means the dawn of a new day for the native Christian races of Persia, so cruelly harassed in the past by the Shahs. Their legal disabilities will end, the persecuting power of Islam will be curbed. Greater religious freedom will be allowed. The American, British, French, and German missions will be recognized and authorized, it is reasonable to expect, by the Russian government as an act of comity and friendliness to the governments under whose protection these missions are founded. The missionaries, on their part, will do well to adapt themselves to new conditions by adopting the Russian language as the basis of instruction. To quote a German delegate to the Edinburgh Conference, the Great Commission does not read: "Go ye into all the world and teach the English language."

### What Missions Do to Religion

In the *London Quarterly Review* for October, Dr. George G. Findlay, writing of the Methodist Missionary Centenary, has this to say of the present-day situation in missions:

All history shows the religious bond to be vital to society. The Roman Empire instinctively sought a common faith, and found it in the debasing Caesar-worship; it adopted Christianity too late and too partially to save it. . . . India must be Christianized within the next century and qualified to take her place as a sister in the family of the British Empire, or she will rend herself from us by some new and bloodier mutiny. The world-society that is forming demands a world-religion: the one conceivable world-religion is that of Jesus Christ.

Dr. Findlay goes on to comment upon the influence of current religious thought upon the future of missions. It is less

dogmatic regarding the condition of those who live and die outside the pale of gospel faith. The science of comparative religion, largely created by missionary research, makes for tolerance and discrimination. It discovers testimonies to the one God and to the way of salvation revealed in Christ in creeds the most alien from our faith. The religion of Israel, as Dr. Moulton has shown in the Fernley Lecture, 1913, was never hermetically sealed against gentile thought. The interaction which took place between Judaism and Zoroastrianism and, at a later day, between Christianity and Hellenism is bound to take place also upon a growing scale between Christianity and Mohammedanism, Buddhism, Hinduism, and even fetishism and animism. The clearer recognition of the organic connection of Christ and Scripture with the whole life of mankind must in time to come profoundly affect the Christian propaganda.

### The Opium Evil in India

In the October *London Quarterly Review*, Saint Nihal Singh states that there is no province in British India where the drug is not in common use, the consumption varying in different parts of the country from 18.7 pounds down to 4.1 pounds a year per thousand of population. While the increase in the population has been very gradual—7.1 per cent in the last decade—the consumption of opium has increased 182,557 pounds during this time. The greater part of the opium is taken in the form of pills and given freely to infants with their food to keep them quiet. According to evidence given before the Royal Commission on Opium which reported in 1895, in a single year 1,200,000 of these pills were manufactured. In some localities the opium habit is so common among women that at social functions boxes of the narcotic are handed around much as chocolates would be furnished by a European hostess. It is to be noted, however, that a very small



percentage of those who have to earn their daily bread by hard labor are addicted to the habit, the vice being indulged in as a rule by the wealthy and middle classes. Urban populations especially seem to be in the grip of the evil; 10 per cent of Calcutta's population are estimated victims; so also in Madras and other urban centers. Further, one-quarter or one-fifth of the adult population in Assam habitually use the drug. The baneful effects in the use of the drug are numerous and varied, but particularly destructive of the health and usefulness of children; much blindness is directly traceable to the opium habit. The moral contamination due to the use of opium is fully as evil as the physical degeneration attendant on its use—indolence, loss of power to concentrate or to make decisions, and the utter loss of any sense of duty, so that the word of an opium-user even under oath is positively worthless; in desperation he will commit any manner of crime in order to procure the drug. The smoking of opium is far more injurious in its results than its consumption in pill form.

In spite of the horrible results which invariably follow in the wake of the opium habit, there are even today many British officials—many of them doctors—who maintain that the employment of opium in small doses in a tropical country like Hindustan

does not produce the ill effects that follow its use in colder climates. The number of these would-be apologists is significantly highest in the worst districts. In spite of the drastic measures employed to stamp out the use of the noxious drug in other countries, the British Indian government still entertains notions as to the beneficent effects of opium. The revenue interests have overshadowed the moral issues. Of late, however, the British Indian administration has taken steps toward more stringent rules and regulations for opium consumption. On August 19, 1912, the Finance Department of the government of India approved resolutions called for a re-examination of the system of regulation in the light of the experience of other countries dealing with the same problem. To be sure that collective smoking has been interdicted, the price of the drug sold by the government has been raised so as to discourage its use, and the amount of opium which anyone may lawfully possess has been reduced, but far more rigorous action is necessary. In 1911-12 the revenue accruing to the government was £ 1,105,400; but it does not seem utopian to hope that the moral sense of the British Indian government will be quickened enough to forego this money consideration and free Hindustan from the ravages of the poppy.

## RELIGIOUS EDUCATION

### City Training Schools

The training of the Sunday-school teacher seems to be the focal point upon which the organized Sunday-school forces are wisely centering their energies. The superintendent of teacher training under the International Sunday-School Association, Dr. Franklin McElfresh, reports that city training schools for Sunday-school teachers are this year being organized in from twenty to thirty cities both east and west. Conspicuous among these cities are:

Hartford, Conn., Buffalo, N.Y., Cleveland, Ohio, Newark, N.J., St. Louis, Mo., Lincoln, Neb., and Kansas City, Mo. The programs of these schools vary considerably both in the quality of the courses offered and in their emphasis upon subject-matter, organization, and method. The movement in itself is wholly good, but we wish that we might see the biblical courses more adequately outlined and more conspicuously placed. But it is interesting to note that in the city institute which was organized

earliest, several years ago, the Bible is now placed first in the curriculum and pedagogy second. All the other programs reverse this order.

### **The Co-operation of Educational Institutions in the Training of Sunday-School Teachers**

We have received interesting announcements of a course of instruction for Sunday-school workers offered at Columbia University for the benefit of Sunday-school teachers. The course will be given in series of six lectures each, under the following topics: "Principles of Teaching," by Professor George D. Strayer; "Introduction to the Study of the Bible," by Rev. Raymond C. Knox; "Essentials of Child-Study for Sunday-School Teachers," by Professor George A. Coe; "The Sunday-School Organization and Purpose," by Rev. A. F. Schauffler; and "The History of Civilization in Ancient Palestine," by Professor Lewis B. Paton, all except one of these being regular members of the faculty of some educational institution.

The University of Denver is co-operating with what is known as the Denver Training School, an interdenominational church organization which last year enrolled 230 Sunday-school teachers from the city. The announcement of this year offers courses for teachers in the elementary department, the adult department, and teachers of 'teen-age boys and girls, as well as a course for pastors and superintendents and a coaching class. Several of the instructors are members of the faculty of the University of Iliff School of Theology, which is associated with the university.

Drake University of Des Moines, Ia., has inaugurated perhaps the best of all the Sunday-school institutes. It is now in its third year and has from the first been systematically organized and conducted by Professor Walter Athearn, of the department of religious education. Experience, as

well as appreciation of the needs of the teachers, and of educational values, has resulted after three years in a most excellent program of work in which the Bible as subject-matter is placed first, and methods take their proper place as second, and organization, third.

The University of Chicago is endeavoring to assist the churches of the South Side of the city in the region in which the university is located, to train its teachers by offering at the university short courses one evening each week for six weeks. The courses announced for this year so far are: "The Principles of Sunday-School Teaching," with special reference to the life of Christ, by Professor T. G. Soares; "The Background for the Study of the Life of Christ," by Shailer Mathews; "Boys' Religion," by Professor Allan Hoben; "The Old Testament in the Junior and Intermediate Departments," by Miss G. L. Chamberlin.

### **Educational Work of Church Boards**

The Publication and Sunday-School Board of the Reformed Church in the United States has just put out a leaflet outlining correspondence courses in religious pedagogy for ministers. These courses have for their purpose the introduction of ministers to modern religious pedagogy, and to literature on the organization and work of the Sunday school, with special reference to strengthening them in the administration of the schools of their churches, and the training of their teachers. The course is planned for two years and covers methods in education, Sunday-school work in general, departmental work, Sunday-school leadership, teacher training, missions, manual methods in the Sunday school, the church and the Sunday school, and the theory of education.

The General Board of Religious Education of the Protestant Episcopal Church is making good progress in the organization of diocesan training schools. The program



of these schools is well outlined because of the very active co-operation of the general secretary, Rev. William E. Gardner, with those who organize the local classes. This central supervision gives uniformity and strength to the courses offered and establishes a standard. Schools have now been thoroughly organized in Boston for the diocese of Massachusetts, in New York City for the diocese of New York, in St. Louis for the diocese of Missouri. Schools in Philadelphia, Chicago, Providence, and San Francisco are sufficiently advanced in their organization to deserve the name of school, and others will undoubtedly follow. The personnel of the Episcopal General Board of Religious Education in addition to the secretary is as follows: Organization, Administration, and Equipment of the Sunday School, Rev. W. W. Smith, of New York City; Curricula and Lesson Courses, Rev. L. N. Cary, of Philadelphia; Teacher Training and Summer Schools, Rev. Lester Bradner; Mission Study and Activity, Rev. C. P. Mills; Worship, Music, and Art, Rev. C. H. Young, of Chicago; Primary and Secondary Schools,

Rt. Rev. L. W. Burton, of Kentucky; Publicity, Rev. W. C. Hicks, of Maryland; Finance, Rev. H. L. During, of Philadelphia.

### **Agriculture for the Rural Pastor**

The Agricultural Extension Department of the Iowa State College at Ames, Ia., and the Theological Seminary at Drake University, Des Moines, Ia., have undertaken to unite in preparing the students of that seminary for rural work. Six of the strongest lecturers of the extension department of the university will lecture before the divinity students on farm crops, the soil and farm management, animal husbandry, dairying, poultry, horticulture, and rural landscape gardening. These lectures are presented in the hope that they will help young ministers who go into rural communities to establish themselves on a better basis with their farmer parishioners. When our agricultural colleges and our theological seminaries co-operate more closely in this way, a great step will have been taken toward solving the rural church problem which is troubling so many of us.

## **CHURCH EFFICIENCY**

### **The Country Church a Social Center**

The October number of *Education* contains an article by Henry S. Curtis of Olivet, Michigan, upon the "Possibilities of the Rural Church as a Social Center." In the country the numerous churches have drawn the community apart rather than cemented it together; the great need of the rural church at the present time is consolidation, so that there shall be only one church to a community. The time for the doctrinal sermon has passed. The minister ought to be a social organizer and spiritual counselor of his flock. Statistics gathered from Indiana and elsewhere show that the church which is vitally serving the community instead of ministering to itself is the grow-

ing church. Too often the average country church is a device, not for serving the community, but for making the community serve it. The country community needs sadly a community center. Little, narrow, bickering church factions are preventing rather than furthering community enterprises. Even the pastorless country church—and the church in the country is at the present time without a pastor—can do much in this line; the organization needed is not difficult; through the Sunday school and the women's missionary society can be found the means necessary to make the church the center of community life. A realization of the value and need of social life is getting abroad in the country communities and all signs

seem to indicate that a better time is coming to the country church. Many of the leaders of thought are alive to the problem; seminaries are beginning to give training; rural-life conferences and summer courses for country ministers are giving direction to the movement.

#### **Restoration of a Tenement House Quarter in Paris**

The religio-sociological work of the modern church is illustrated in the service being rendered by the parish of Notre Dame du Rosaire in Palaiseau, Paris. Dr. Turmann, in an article in the *Constructive Quarterly* for September, 1913, gives an interesting account of this work. The beginnings of this undertaking go back to 1885, when Mlle. Ascher, a Sister of Charity, who was distributing alms under the direction of the archbishop of Paris, came upon the foul district of Palaiseau. She at once gathered around her a group of children and began the process of their education. Mlle. Ascher called the attention of Abbé Soulaige-Bodin of a near-by parish to the needs of the community. He immediately

set himself to the work; and a schoolhouse was built. In 1887 a chapel accommodating 400 people was erected. A large parish church having room for 1,500 people was opened in June, 1911. Among the work the church is doing are: moral and religious activities, the parochial institutions attended by 400 children; the work relating to marriage, the work for Christian mothers which helps them in their domestic life; the patronages for the children of the working class; the circle of young men of from fourteen to eighteen years of age; a weekly family meeting; the Cercle des Hommes for the young men of eighteen; the Cercle d' Etude Sociale for the working-men to discuss the questions of family life, social life, the conditions of labor, etc.; a commercial school for boys and girls, with about 600 pupils; a school of domestic science for the girls; a professional sewing-school; separate studies for young men and women where social questions are discussed; a training school for locksmiths and mechanical repairs; a society for mutual help with 300 members; a free dispensary for the sick, with free nursing by the Sisters; and other organizations.



## BOOK NOTICES

**Constructive Natural Theology.** By Newman Smyth. New York: Scribner, 1913. Pp. x + 123. \$1.00.

The author says correctly that the number is increasing of those who desire to know the effect upon Christian religion and theology of a full acceptance of the results of scientific research in all fields. This little book is the publication of lectures intended to meet the needs of such inquirers and to lead them through realms whence they may get fresh inspiration and a broader faith. The volume is the forerunner of a larger treatise on the meaning of personality as a fact in nature. It deals with the scientific materials for theology, the method and problems of theology, Christ as a final fact in nature, and scientific spirituality. Dr. Smyth holds that the minister who would be most effective in today's environment must be acquainted with the best that has been done in the entire range of the natural sciences—not that the minister should be an expert scientist himself, but that he should be able to lay hands upon any part of the field, know what the original authorities in science have done, and turn their work to account in constructive theological thinking. The book should have a wide circulation.

**Christ and the Dramas of Doubt.** By Ralph Tyler Flewelling. New York: Eaton & Mains, 1913. Pp. xi + 277. \$1.00.

The subtitle is "Studies in the Problem of Evil." The book gives a new and attractive literary form to the discussion of dark problems which have troubled men ever since they began to reflect on life and destiny. In primeval ages, man was not a doubter. Fear and despair were constant factors in his existence; but to his childlike imagination and unripe intellectual faculties, the thing we call "doubt" was unknown. Doubt has always been the negation of conventional formulas; and hence there can be no negative until there has first been some kind of positive, constructive belief. The literature of doubt appears, not in the beginning, but in the maturity or decadence of culture.

This book studies a number of great dramas, from various historical periods, which give expression to the struggle of the human spirit with characteristic forms of doubt. The movement of its thought is through five steps to the conclusion. The first step is typified by the *Prometheus Bound* of Aeschylus, in which there is a revolt against an inhuman god and a struggle with an impossible theology. Why does Prometheus, who has brought down fire from heaven, and done great good to man, find him-

self bound to the rock? The second step is that of Job, in which the struggle is with the mystery of pain, and in which the conventional theology denies Job's integrity in a vain attempt to save itself. The third step is that of *Hamlet*, in which the struggle is with the problem of an outraged moral order, and in which the innocent seems to be borne down by an unmerited weight of woe. The fourth step is that of *Faust*, in which the struggle is with the problem of redemption. Can man be saved by his own activity alone? The fifth step is that of Ibsen's *Brand*, in which the conflict arises out of the failure of spiritual ideals. Whence comes the futility of the iron conscience which demands that everything in life be sacrificed to the attainment of an impossible perfection? All these doubts, theoretical and practical, are resolved by Christ, in whom God is personally identified with the struggling and suffering life of humanity. The book is written in a clear and simple style, with frequent flashes of insight; and it will have interest and instruction for many who are actively concerned about the problem of evil.

**France Today: Its Religious Orientation.** By Paul Sabatier. New York: E. P. Dutton & Co., 1913. Pp. xii + 302. \$2.00.

A deeply interesting and informing essay, not merely stating facts, but weaving them into a sympathetic treatment which gives a view of France at an angle not familiar to many outsiders. The legend of the superficial Frenchman, says the author, is hard to kill. It has penetrated everywhere, and with such success that some Frenchmen themselves receive it as a kind of unquestionable fact. Most foreigners, encouraged by this, judge France by what they gather of Paris in their hasty visits, glancing through some society papers, and seeing the kind of literature displayed on the railway book-stalls. The apparent skepticism of France may well be a faith ignorant of itself. The note which M. Sabatier thus strikes in his introduction sounds throughout the volume.

It is significant that a book of this kind should be published in a series called "Library of the Social Movement." It is a study of contemporary religion in France from a purely sociological point of view. The author takes neither Catholic, nor Protestant, nor atheistic ground in studying his fellow-countrymen. He is primarily *French*, looking with admirable perspective at the whole national life as that of an organism, or group, having a character and existence of its own, which transcends and envelopes Catholic, Protestant, and atheist alike.

Never has the activity of the Roman church in France been so great, nor its organiza-

tion so strong, as today; but the complaints and cries of alarm which arise on every hand tell plainly enough that it is uneasy and realizes the gravity of the present crises. You are impressed by its immense effort, provided with infinitely complex agencies which penetrate everywhere, but which, almost ignored by the people, attain scarcely any appreciable result. After the Franco-Prussian War, the masses of the people in the smallest country towns perceived that the church did not understand the situation; that she was an institution engrossed above all else in herself; that she was not the nation praying for light and seeking its way. People are amazed at the ease with which separation of church and state has been voted, and at the public indifference amid which it has been carried into effect.

On the other hand, if France has not appreciated Protestantism, it is because Protestantism has lacked appreciation of the history, temperament, and needs of France. The few Frenchmen who are Protestants belong to a small class which, for various reasons, fails to comprehend the genius of the nation as a whole. Protestantism is always speaking as though the choice of a religion were a mere act of untrammelled will. It has been efficient in organizing the prosperity of a few individuals, but has thus wounded the French domestic ideal at the point where it is most susceptible and most noble.

Equally sure is our author that the nation is not going over to the camp of anti-religion and atheism. Its present religious orientation is essentially French, and the nation seeks, even though blindly and slowly, to express itself in its own way and in its own time. While the French peasant will not identify himself with the political phase of Roman clericalism, he goes to church and refuses to be assimilated with free-thinking anti-clericalism. The instinctive enthusiasm of the French for general ideas and causes has been forced to express itself outside the churches, without their aid, and apparently in opposition to them. The unfolding democracy does not like dogmas, because they are imposed upon it as absolute and final points of attainment, and not as milestones indicating the way of past achievement. The present moral movement in France permeates the entire political, intellectual, and religious life of the country like a spirit or leaven, whose tendency is to transform the very foundations of society.

**American Social and Religious Conditions.** By Charles Stelzle. New York: Revell, 1912. Pp. 240. \$1.00.

Books on the social problem from the standpoint of religion are now multiplying to such an extent as to make it difficult for the layman, who formerly had little choice, to know where to turn amid the flood of new publications.

Those who desire to study the actual facts and conditions of present-day society in America, under the guidance of one who realizes the need and value of religion as a force in the treatment of such facts, can make no mistake in securing Mr. Stelzle's new volume. He takes up the problems of city and country, economic aspects of the liquor question, women and children on the industrial field, the immigrant, the Negro, the Indian, social movements, the church as a social agency and a religious force, and the churches in a unified program of advance.

An increasing host will agree with the author that "the concentration of wealth in the hands of a comparatively few individuals is a peril to the homes of the masses, for such ownership of the land and the means of production can only result in the exploitation of the people" (p. 10). But let us hope and labor for the non-fulfilment of his prophecy that "it is altogether likely that the greatest battle in history will soon be fought between capital and labor" (p. 169). He well says that there will not be one answer to the social question, but many. And all answers will be at heart religious, for the social problem is fundamentally a religious problem. Therefore the church will have an important part in its solution.

**American Syndicalism: The I.W.W.** By John Graham Brooks. New York: Macmillan, 1913. Pp. 264. \$1.25.

One must needs be wide awake in these kaleidoscopic days to keep well informed on all the latest movements. Five or ten years ago we thought we were up to date if we understood the facts relating to modern Socialism. The American public, even now, is hardly at home with the phenomenon of an aggressive and rapidly growing Socialist party; yet we have not become habituated to this remarkable development in our political life before we are called upon to heed the insistent demands of another claimant for attention.

Mr. Brooks has given us an illuminating and authoritative study of the I.W.W. movement; and his book is one which all students of the times will be glad to know. The I.W.W. is put on exhibit as a new variation of the Socialist propaganda conducted from the standpoint of unskilled labor. The I.W.W. men have no respect for Socialism as a political party, on the ground that Socialists in public office—such as Victor Berger in Congress—can do but little for the "cause" while the existing system of privately owned industry is allowed to stand. As a consequence, vote-counting and the ballot box mean little to this new, militant type of Socialism. In place of "political action" the I.W.W. would substitute "direct action on the industrial field" as the best method of securing the rights of the working class. The ins and outs of American syndicalism, the social



causes leading up to it, the strength and weakness of its propaganda, are treated by Mr. Brooks with intelligent sympathy. "Every attempt merely to outlaw it, to vilify or brow-beat it," he says, "will prove the friendliest service its opponents can render to a cause they fear. There is at the present moment in our midst no more dangerous obtuseness than that which constituted authority has been displaying from San Diego to Massachusetts towns" (pp. 8, 9). It is to be hoped that this volume, with its thoughtful moral appeal, will find a wide constituency.

**Social Programmes in the West.** Lectures Delivered in the Far East. By Charles Richmond Henderson, Ph.D., Professor of Sociology in the University of Chicago. Chicago: The University of Chicago Press, 1913. Pp. xxviii+184. \$1.25.

These are the Barrows Lectures which were delivered with much success in the Far East, during the year 1912-13 by Professor Henderson. It is fortunate, indeed, that they have been made available for the American reader, since there is much in Professor Henderson's message to the Orient which is worthy of careful thought in the West. Professor Henderson's purpose in the lectures was not so much to discuss the actual present-day tendencies of Western civilization as to carry to the Orient a description of the policies and programs which might prove most suggestive and helpful in the development of oriental civilization. The policies and programs of our individualists, our rampant commercialists, our revolutionary socialists, and our free lovers he wisely refrains from discussing. Rather he presents the social program of our constructive, scientific social workers. In a series of six lectures, beginning with the discussion of economic conditions and taking up successively the problems of public and private relief of dependents, of the treatment of the vicious and the criminal, of public health and education, of the improvement of the economic and cultural situation of wage-earners, and of general provisions for social progress, Professor Henderson discusses the whole program of scientific social betterment in a most attractive manner. Judged by their purpose, these lectures seem to the reviewer beyond criticism, and the Orient is certainly to be congratulated upon having had presented to it in such a sane and attractive manner the spirit and purpose of the best social movements in Western civilization. Already the effect of these lectures is becoming manifest in India; but, as was implied above, they deserve also a wide reading in this country. The book would seem to be especially adapted to the use of Sunday-school classes, church clubs, women's clubs, and reading-circles which are undertaking studies along social lines.

**The Theology of the Church of England.** By F. W. Worsley. New York: E. P. Dutton & Co., 1913. Pp. viii+259. \$2.25.

An attempt to show that the Church of England preserved the great, central truths of the Christian faith during the stormy and difficult years of a reformation which had for its main object the purging-out of errors and superstitions that had accumulated in the Middle Ages. The author emphasizes that the Anglican church has always been a national institution in communion with the Holy Catholic church which is the mystic body of Christ throughout the world. As such, it is "filled with Catholic tradition," but not (as a Nonconformist minister said) "saturated with Popery." The book gives an exposition of Anglican theology under the following heads: "The Being and Nature of God," "The Bible and the Creeds," "The Church," "The Sacraments, Baptism, Holy Communion, Eschatology," "The Scheme of Salvation." The manual will be useful to students within and without the Church of England.

**Das wieder erstehende Babylon. Die bisherigen Ergebnisse der deutschen Ausgrabungen.** 2d ed. Von R. Koldewey. Leipzig: Hinrichs, 1913. Pp. viii+328. M. 15.

Since March, 1899, with scarcely any interruptions, the German excavators have been bringing Babylon back to the light of day. They have employed from 200 to 251 men daily and are now only about half-way through the great undertaking. They are furnishing those interested in archaeology with a splendid model for their enterprises, viz., the determination to do thorough work and to see it through to the end. From some points of view, the results of this enormous labor are disappointing. The amount of inscribed material is relatively small and the remains of Babylonian culture are likewise few. Several important inscriptions have been found, e.g., a foundation-cylinder of Ashurbanipal, a stele of Shamash-resch-ussur, a Hittite stele, the Nimitti-Bel cylinder, a stele exhibiting emblems of the gods, a foundation cylinder of Nabopolassar, a new-Babylonian duplicate of the great inscription of Darius at Behistun, and several tablets from the time of the first dynasty of Babylon. A large number of clay vessels—bowls, jars, lamps, flasks, etc.—was also gathered. Glass was discovered at a period as far back as 1500 B.C. Gold ornaments were not lacking. Prehistoric household utensils have also survived. Historically the excavations show that Babylon was in existence before 4000 B.C. and they present the evidence of inscriptions to the presence there of the rulers of the first Babylonian dynasty and Marduk-nadin-shum (ca. 850 B.C.), Sargon, Esarhaddon, Ashurbanipal, Nabopolassar,

Nebuchadrezzar, Amel-marduk, Nabonidos, and Cyrus.

The great value of the present report is the full and detailed account it presents of the most conspicuous portion of the work, viz., the buildings and walls that have been uncovered. The oldest buildings are from the period of the first dynasty and the latest are those of the Parthian and Seleucid period. The ground plans of the various successive structures were easily traced and are here, in many cases, presented. Throughout the entire period there was practically no change in the run of the streets, nor in the grouping of the houses. Each new generation of builders utilized the old sites. The first Babylonian temple-plan to be fully worked out was one of the products of these excavations. The great throne-room of the neo-Babylonian kings was discovered, the scene of such revelry and splendor as that described in Daniel's story of Bel-shazzar's feast. Koldey also feels certain that he has located and identified the famous "hanging gardens" of Babylon, which he takes to have been the ancient prototype of the modern roof garden. He also maintains that the Babylonians at least anticipated the possibility of a hostile entry into the city by way of the canals that penetrated the walls, for they took precautions against it in their construction of the canal-gates, even if modern historians do refuse to attribute the fall of Babylon to such a cause.

The volume is all that a semi-popular report of a series of excavations should be. It recites simply and clearly the progress of the work, shows just what has been done, and indicates plainly what remains to be done. The text is illustrated by 255 half-tones and charts. Seven of the figures are offered in their original coloring. Particularly fine are the reproductions of the lion and the ox, showing the splendid skill of the Babylonian artist in reproducing the animal form. It is earnestly to be hoped that sufficient funds will be forthcoming to complete the excavation of Babylon.

A book entitled *The Message of the Disciples for the Union of the Church* (Revell, \$1.00), by Rev. Peter Ainslie, presents the author's lectures delivered before the Yale Divinity School. Dr. Ainslie is pastor of the Christian Temple,

Baltimore, and president of the Commission on Christian Union of the Disciples of Christ. The bulk of the volume is taken up with an account of the origin and history of the religious body called "The Disciples of Christ." The author says: "Society today is organizing itself on a non-religious basis because the church refuses to take the lead and give a fellowship to the broken race like that for which it craves." He makes a plea for Christian unity on a broad and liberal basis.

A useful handbook for beginners in philosophy, under the title *History of Modern Philosophy* (Putnam, 75 cents), comes from Dr. A. W. Benn. It is a time-saver for one who wishes to get the essence of the modern philosophic movement without delving through larger treatises. Chapter headings: "The Philosophical Renaissance," "The Metaphysicians," "The Theorists of Knowledge," "The German Idealists," "The Humanists of the Nineteenth Century." A good brief bibliography is furnished.

A little book on the young man, *The Church and the Young Man's Game* (Doran, 75 cents), by F. J. Milnes, considers how the church can appeal to boys and young men from the standpoint of the amusement interest. The publishers issue it on behalf of the National Indoor Game Association. Chapters: "The Church and the Young Man," "Play Compared with Other Means of Growth," "The Function of Games," "Indoor Games Compared," "Billiards in the Church."

A collection of sermons under the title *At the Temple Church* (T. & T. Clark, \$1.50) is from the pen of Dr. H. G. Woods of Oxford University. While the author is abreast of today's progressive thought on many things, he is behind not a few of his professional brethren in his attitude toward the new social issues.

A volume of homilies entitled *Plain Thoughts on Faith and Life* (Eaton & Mains, \$1.00) comes from Rev. W. P. Coddington. The various numbers in the collection are good examples of sermonic literature.



# THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS. IV

By ERNEST DE WITT BURTON and FRED MERRIFIELD

## AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

*This course is published in ten leaflets issued on the fifteenth of each month from September, 1913, to June, 1914. It is sent free to all members of the AMERICAN INSTITUTE OF SACRED LITERATURE enrolling for this course. Membership in the INSTITUTE may be secured by sending the annual membership fee of fifty cents and four cents for postage to the headquarters of the INSTITUTE, at the University of Chicago.*

### STUDY IV CHAPTER VIII

#### PAUL'S LATER PRISON CORRESPONDENCE AND OTHER OCCASIONAL NOTES

*First day.*—§ 28. *The letter to Philemon.* Having read the letter to Philemon once, answer the following questions: To whom is the letter written (vss. 1, 2)? Where did these people live (cf. vs. 2 with Col. 4:17 and consult a map)? Under whose influence had Philemon become a Christian (vs. 19)? About whom is this letter written (vs. 10)? What had been his relation to Philemon (vss. 11, 16; notice the margin)?

*Second day.*—Furthermore, what change had come over Onesimus under Paul's influence (vss. 10, 16)? What was Paul's condition when he wrote (vss. 1, 9)? What is the purpose of the letter? Read it through again, and, picturing the whole situation, say what you think of the spirit of the writer and his tact.

*Third day.*—§ 29. *The letter to the Colossians.* Recall whether there is any record of Paul's having been in Colossae, and observe what Col. 2:1 implies. What does Col. 4:10, 18 imply as to Paul's situation when he wrote, and 4:7, 9-14 as to his companions? In view of these facts and of Philem. vss. 1, 2, 10, 23, 24 (notice the occurrence of the same names), do you think it probable that these two letters were written and sent together? Read Col. 2:8 and 2:16-23,

noticing the character of the erroneous teaching by which the Colossians were in danger of being misled. How could Paul possibly cope with such difficulties from far-away Rome? Study, with care, the following outline of his argument.

#### ANALYSIS OF THE LETTER TO THE COLOSSIANS

- I. Salutation (1:1, 2).
- II. Personal Portion of the Letter: The apostle's relation to his readers, his thanksgiving, prayer, sufferings for them, and deep interest in them, with which is also blended an exalted description of the office and nature of Christ, and of salvation in him (1:3—2:5).
  1. Thanksgiving for the faith and love of his readers (1:3-8).
  2. Prayer for them, passing into description of Christ according to his nature and office (1:9-23).
  3. The apostle's sufferings on their behalf and his office as a minister of the gospel (1:24-29).
  4. His deep interest in his readers and other Christians not personally known to him (2:1-5).
- III. Doctrinal Portion of the Letter: Warning against the false teachers who, by philosophy, would lead them from Christ (2:6-23).
- IV. Hortatory Portion of the Letter (3:1-4:6).
  1. Exhortation to live a heavenly life on earth (3:1-4).
  2. To put away the earthly deeds of the unrenewed nature (3:5-11).
  3. To put on the things which belong to God (3:12-17).
  4. Respecting domestic relations (3:18-4:1).
  5. Prayer and other Christian duties (4:2-6).
- V. Conclusion (4:7-18).
  1. Concerning Tychicus and Onesimus (4:7-9).
  2. Salutations from those with him (4:10-14).
  3. Salutation to brethren at Colossae and instructions concerning the reading of the letter (4:15-17).
  4. Signature and benediction (4:18).

*Fourth day.*—See the above analysis of Colossians and with its help read 1:1—2:5, noticing how Paul seeks to hold the Colossians back from error by commending their faith, and by exalting Christ and his gospel.

*Fifth day.*—With the help of the analysis read Col. 2:6-23, noticing here again how, against the philosophy that proposes to save men by rites, ceremonies, rules, etc., Paul emphasizes the all-sufficiency of Christ.

*Sixth day.*—Read Col. 3:1-4:6, noticing especially the exhortation to "heavenly-mindedness" in 3:1-4, and the very practical character of this heavenly



life as illustrated in the verses that follow. Write out, in your own words, a complete list of these Christian characteristics.

*Seventh day.*—Read Col. 4:7-18 (cf. analysis); picture again the situation here indicated, and in general Paul's situation and state of mind during his imprisonment in Rome.

*Eighth day.*—§ 30. *The letter to the Ephesians.* In the reading of Colossians, attention was called to the evidence that it was written at the same time as Philemon. Recall the circumstances (first, second, and third days above). Evidence of a similar character indicates that Ephesians was also written at the same time. Cf., e.g., Col. 4:7, 8 with Eph. 6:21, 22; Col. 3:18-4:1 with Eph. 5:18-6:9, etc. And this must certainly be the case if the letter was written by Paul. Some scholars think, however, that the condition of the church reflected in Ephesians could hardly have existed in the lifetime of Paul, and that the resemblances to Colossians are to be explained as due to its having been written by a devoted pupil of Paul. Others, because of the absence of the words "at Ephesus" in some ancient manuscripts (see marginal note on 1:1), and the general, impersonal tone of the letter, think that, though written by Paul, it was sent, not to Ephesus, or at least not to Ephesus only, but to a group of churches in the province of Asia. But whether written by Paul or a disciple of his, to Ephesus or as a circular letter to various churches, it certainly expresses mainly ideas that came from Paul and is one of the strongest and most impressive of the New Testament epistles.

#### ANALYSIS OF THE LETTER TO THE EPHESIANS

- I. Salutation (1:1, 2).
- II. A Description of Salvation in Christ, expressed in praise, thanksgiving, prayer, reminder; laying emphasis on the eternal purpose of God, on the richness of salvation, on the supremacy of Christ over all things, and on the unity of the church in Christ (1:3-2:22).
  1. Ascription of praise to God for the blessings of salvation in Christ (1:3-14).
  2. Thanksgiving for the faith of those to whom the letter is sent, and prayer for them that they may know the riches of this salvation (1:15-23).
  3. Reminds his readers how great a change has been wrought for them by the life-giving grace of God (2:1-10).
  4. Reminds them of their former state of separation from Christ, and declares that in Christ all former distinctions between Jew and Gentile are abolished, both being reconciled in one body unto God through the Cross (2:11-22).
- III. Transition to the Hortatory Portion of the Letter: The apostle's right to pray for them and exhort them, and his prayer for them (chap. 3).

1. The stewardship given to him for them—The mystery of Christ which has been revealed to him (3:1-13).
2. Prayer for them that they may know the fulness of blessing in Christ (3:14-19).
3. Doxology (3:20-21).
- IV. Hortatory Portion of the Letter (4:1-6:20).
  1. To maintain unity in Christ (4:1-16).
  2. To forsake the old impure heathen life and put on the new man (4:17-24).
  3. Warning against falsehood, anger, theft, malice, evil-speaking (4:25-32).
  4. Exhortation to love, and warning against uncleanness and covetousness (5:1-14).
  5. Exhortation to be wise and sober (5:15-21).
  6. Concerning domestic relations (5:22-6:9).
    - a) On the relations of husband and wife as parallel to that of Christ and the church (5:22-33).
    - b) On the relations of parents and children (6:1-4).
    - c) On those of master and servants (6:5-9).
  7. Concluding exhortation to put on the whole armor of God (6:10-20).
- V. Conclusion (6:21-24).
  1. Concerning Tychicus (6:21, 22).
  2. Final benediction (6:23, 24).

*Ninth day.*—Read Eph. 1:1; recall all that you can of the history of the church in Ephesus and of other churches in that vicinity. Cf. Col. 2:1; 4:16. If this is a circular letter may it be that Col. 4:16 refers to one copy of it? See the analysis of Eph. and read 1:1-14, noticing what facts are especially emphasized in the ascription of praise to God.

*Tenth day.*—Read (with the help of the analysis) Eph. 1:15-23, noticing what the author especially requests for his readers, and what conception of Christ he expresses. In like manner also read Eph. chap. 2, comparing analysis.

*Eleventh day.*—Read Eph. chap. 3, comparing analysis. Consider whether, if any of the readers of this letter were in danger of being led astray by a specious philosophy, such as had been taught at Colossae, there is anything in these two chapters that would have a tendency to hold them to Christ. Write out these helps for the Christian life.

*Twelfth day.*—Read Eph. 4:1-16, noticing the emphasis laid upon the unity of the church as the body of Christ and the means of maintaining it. Try to put Paul's thoughts into your own words.

*Thirteenth day.*—Read Eph. 4:17-32, cf. analysis. Notice the exceedingly practical character of the apostle's exhortation.

*Fourteenth day.*—Read Eph. 5:1-21, cf. analysis. See suggestions for yesterday.



*Fifteenth day.*—Read Eph. 5:22—6:9. Consider whether the ideal of a Christian household here set forth has yet been reached in our homes.

*Sixteenth day.*—Read Eph. 6:10—20, studying with care the significance of each piece of the armor. Cf. I Thess. 5:8. Read Eph. 6:21—24. Was Paul living up to his own ideal, as here expressed?

*Seventeenth day.*—§ 31. *The first letter to Timothy.* It will be remembered that Paul was in prison when he wrote Philippians, Philemon, and Colossians (cf. also under Ephesians), but was expecting to be released (Philem. vs. 22; Col. 2:22). On the other hand II Tim. 4:6, 16 indicates that when these words were written he was in prison and not expecting release; while I Tim. 1:3; Tit. 1:5; II Tim. 4:20 refer to certain journeys of the apostle. Since it seems impossible to place these letters and these journeys in any period of the apostle's life before the imprisonment at Rome from which he wrote Philippians, Philemon, etc., it has been by many inferred that he was released from that imprisonment, made the journeys referred to in I Tim. 1:3; Tit. 1:5; II Tim. 4:20; and was again imprisoned, writing II Timothy shortly before his death.

On the other hand, however, there are so many things in these letters that seem to belong to a later period than Paul's life, and so many expressions that are unlike his usual style that many have felt forced to believe that these letters did not come, just as they stand, from the apostle's hand. And it must be remembered, as was pointed out in speaking of II Corinthians, that that letter was probably made up out of three or more separate letters by Paul. Under Ephesians also mention was made of the possibility that this was composed by a disciple of the apostle's largely out of material derived from Paul rather than written by Paul himself. This suggests the undoubted fact that Paul's letters, first written probably without thought that they would ever be published as literature, went through the hands of an editor before they were put together and copied as a collection of his letters in the form in which we now have them. It is probable that this process of editing was carried much farther in reference to the letters to Timothy and Titus than to any others. They contain, in all probability, portions of real letters of Paul; but in the form in which we have them it seems almost necessary to suppose that they were put forth to meet situations that arose only some time after Paul's death. If to issue such letters under Paul's name seems to us dishonest, we must remember that "pseudepigraphy"—writing under an honored name not one's own—was very common in those days and was looked upon much as we look upon the writing of historical novels in which a historical character is represented as relating his experiences, and that the compiler of these letters may well have felt that the very best use that he could make of the fragments of Paul's letters that he had was to use them in composing epistles adapted to meet the needs and difficulties of his day. In that case, though we read some

passages as originally Pauline (such for example as I Tim. 1:1-3a; II Tim. 1:1-11, 15-18; 2:1-13; 4:1, 2, 5-21; Tit. 3:1-7, 12, 13, which Professor McGiffert regards as from the hand of Paul), yet we must read the letters as a whole as reflecting the conditions of a time somewhat later than that of Paul himself.

#### ANALYSIS OF THE FIRST LETTER TO TIMOTHY

1. Salutation (1:1, 2).
2. Timothy's mission at Ephesus (1:3-11).
3. Thanksgiving for the apostle's own call into Christ's service (1:12-17).
4. Charge to Timothy to war the good warfare (1:18-20).
5. Instruction concerning the conduct of the Christians at Ephesus (2:1-3:16).
  - a) Prayer and conduct of public worship (chap. 2).
  - b) Qualifications for church officers (3:1-13).
  - c) Conclusion (3:14-16).
6. Prediction of future heresies (4:1-5).
7. Personal exhortation to Timothy, concerning his own conduct and example (4:6-16).
8. Treatment of the various classes in the church (5:1-25).
  - a) In general (5:1, 2).
  - b) Widows (5:3-16).
  - c) Elders (5:17-25).
9. The duties of servants (6:1, 2).
10. Concerning false teachers (6:3-10).
11. Another personal charge to Timothy (6:11-16).
12. Charge for the rich (6:17-19).
13. Final charge to Timothy (6:20, 21).

*Eighteenth day.*—With the analysis read I Tim. chap. 1. What do vss. 3-11 show as to the subject on which men were teaching false doctrine? What do vss. 4, 5, 19 show to be still uppermost in the writer's mind?

*Nineteenth day.*—With the analysis read I Tim. chaps. 2 and 3. How far do modern churches follow Paul's admonitions, as here given? Notice with respect to 3:16 that the several clauses are rhythmically and antithetically arranged and are quite probably a quotation from an ancient Christian hymn (cf. Eph. 5:19), or confession of faith. Arranged in lines it would read thus:

Who was manifested in the flesh;  
 Was justified in the spirit;  
 Was seen of angels;  
 Was preached among the nations;  
 Was believed on in the world;  
 Was received up in glory.



*Twentieth day.*—Read I Tim. chap. 4, with the analysis. Give special attention to vss. 6-16.

*Twenty-first day.*—Read I Tim. chaps. 5 and 6, with the analysis.

*Twenty-second day.*—Notice from the analysis the repeated personal charges to Timothy interspersed among the instructions conveyed through him to others. Re-read these personal charges and form an impression of the ideal of character which they set forth.

*Twenty-third day.*—Review the sections of the letter which contain instructions concerning the conduct of others. Cf. analysis.

*Twenty-fourth day.*—§ 32. *The letter to Titus.* Recall once again the scenes of Titus' labors. Then read Tit. chap. 1, with the help of the following analysis.

#### ANALYSIS OF THE LETTER TO TITUS

1. Salutation (1:1-4).
2. Titus' mission in Crete, especially the appointment of elders (1:5-9).
3. The vices of the Cretans (1:10-16).
4. Instruction to Titus concerning the things he is to teach the Cretans (2:1-3:8).
  - a) Sober and upright living (2:1-9).
  - b) This exhortation enforced by the past and future coming of Christ (2:10-15).
  - c) Subjection to rulers and good works toward all enforced by appeal to the goodness of God (3:1-8).
  - d) Questions to be avoided, and the treatment of the factions (3:9-11).
5. Conclusion (3:12-15).

*Twenty-fifth day.*—Read Tit. chap. 2, noticing especially the emphasis upon sober-mindedness.

*Twenty-sixth day.*—Read Tit. 3:1-8, noticing carefully the conduct enjoyed and the motives appealed to. Read 3:9-11 and 3:12-15. Follow, on the map, all of these suggested movements of Paul. Recall the long list of able men whom Paul enlisted as his co-workers.

*Twenty-seventh day.*—§ 33. *The second letter to Timothy.* Read chap. 1, with the help of the following analysis.

#### ANALYSIS OF THE SECOND LETTER TO TIMOTHY

1. Salutation (1:1, 2).
2. Mingled thanksgiving, reminiscence, and exhortation (1:3-14).
3. Concerning Phygellus, Hermogenes, and Onesiphorus (1:15-18).
4. Exhortation and encouragement enforced by his own example (2:1-13).
5. Instruction concerning them that are in danger of being led away (2:14-26).

6. Prediction of coming heresies, and exhortation to steadfastness (3:1-17).
7. Solemn charge to Timothy, and announcement of the approaching end of the apostle's own course (4:1-8).
8. Conclusion: Personal matters, salutation, and benediction (4:9-22).

*Twenty-eighth day.*—Read II Tim. chaps. 2 and 3, noticing especially in chap. 3 (*a*) (vss. 14-16) what the writer gives as the antidote to false teaching and life, (*b*) to what portion of our Bible he refers in vss. 15, 16, (*c*) for what he declares the Scriptures to be valuable. Read II Tim. chap. 4, with the analysis, noticing especially Paul's parting exhortation to Timothy, vs. 5, and his own last exultant expression of faith and hope, vss. 6, 7, 8, 18.

*Twenty-ninth day.*—With the aid of the analytical outline review rapidly the life of this great Christian leader.

*Thirtieth day.*—Learn the list of Paul's letters in their probable chronological order and recall as far as you can the place at which, and the circumstances under which, each was written.



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